The American Missionary

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THE CHOIR INVISIBLE

A BRITISH poet has been telling his countrymen of what he saw at the darkest point in all the war, when the Germans, rushing on with overwhelming force, were about to break through the thin line of England's defense and all seemed lost—how at that fateful moment he beheld a mighty host, dead heroes of past generations, fighting shoulder to shoulder with living Englishmen and beating back the Hun. And the vision proved so affecting and, in a deep sense so true, that many were loath to believe it anything else than literal fact.

Even less than they need Americans draw upon the fictitious imagination to think of our dead as present with us in these stirring days. If in that other life they know anything of what is going on in this one, then they are surely sharing the emotions of the hour.

Two millions of American soldiers, with victory upon their banners, returning on the crowded ships to home and native land! What event in all history can match it? They come from deadly peril of shot and shell and poisonous gas; from hardship in the grim trenches; from weary marches through the mire of rain-soaked roads; from fierce fighting in field and forest and ruined town; from battling in the murky air; from tireless vigils upon stormy seas; from tedious waiting in camps to which the call to the front never came; from hospitals and prisons. The sick and wounded are with them and thousands upon thousands of their comrades they have left behind, to sleep in the soil of France.

While we welcome them with shriek of siren and scream of whistle, with strains of martial music, boom of guns and flutter of ten thousand flags, and while we vainly try to tell of our gladness as we stand cheering along the crowded streets, our cheers breaking into sobs, is there not also, about and above us, an innumerable cloud of witnesses—heroic men and women of earlier days—who join in the applause?

Foremost among these stand Washington and Lincoln, and close beside them that other valiant soul, the latest to join the Celestial Choir.

"Welcome, thrice welcome home," they seem to say. "We are right proud of you, of your modesty, your kindliness, your cheerfulness, your high spirits, fine efficiency, unflinching courage and deep devotion. You are what we have wished you to be. You have done what we desired you to do. You have led the nation in the path we would have her take. Well done, brave lads, well done!"

And then they turn to us grave faces, as if to say, "It is your part to carry on to completion the work that these have so nobly begun and to make America great in peace as she has been great in war."

God help us that we fail not in the task! God grant that, building a new world upon the ruins of the old one, we may keep undimmed and undiminished the vision, the idealism, the deep devotion and united faith the war has evoked in the nation's heart! —S. L. L.

THE PASTORS' SECTION

MORE ABOUT A GOOD THING

By Miles B. Fisher, D. D,, Secretary of Missionary Education

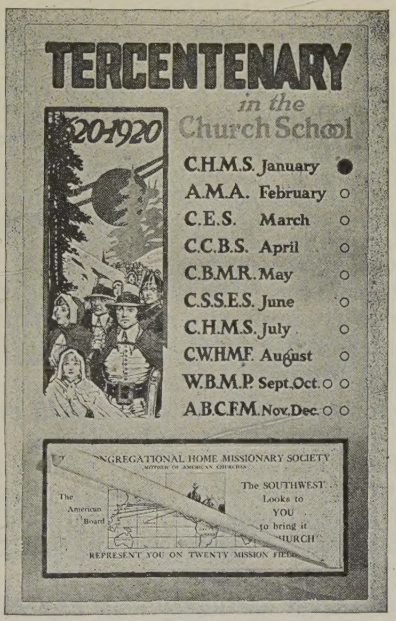
SALESMEN for breakfast foods and shaving soaps shall not have all the unction of just pride. We have our measure too. Since we, children of thirty-five years ago, bought shares in *The Morning Star,* no approach to the church schools has had such welcome as the Tercentenary Chart. The Chart, moreover, has a perennial appeal, has substantial instructional elements and presents the work of all our Boards instead of a phase of one. The chart plan gives opportunity for working up interest in a particular object, another *Morning Star,* if that should seem desirable, and in addition gives a story from the work of each Board in turn. Again, the plan provides for regular giving as a normal expression of awakened interest. A glance at the chart suggests another utility. It would be strange indeed if the array of cryptic initials did not lead boys and girls (and their elders) to ask their meaning. A junior may easily be put upon his mettle to learn them all, and the work, in the main, of all the Boards represented. This has a plain practical value. At the start, and increasingly with the years, the intelligent givers will find a satisfaction in the long names, alike and yet unlike, and so baffling to the uninformed. Moreover, a psychological advantage will appear in learning the initials of the Boards and their main lines of work. It is like the advantage one has in meeting authors of the books he studies, or the leaders of enterprises, institutions or governments that look for public support. Recall how much new interest you had when you learned the names of some of the stars and of constellations. The rose might smell as sweet by any other name, but we love it more because we can call it by its name now that it has one. There is an added feeling of proprietorship in them when we can name and describe the Boards. Certainly we shall be wise to improve thus the opportunity of inculcating in our children a proprietary interest in our many missionary societies.

Dr. Swartz made an interesting suggestion recently, viz., that as an aid in teaching the various lines of work carried on by the Boards, we devise appropriate symbols to put beside the initials on the chart. For example, a meeting-house, cut out of black paper an inch and a half high could be affixed to the chart after C. C. B. S. An old man walking with a cane could represent the Board of Ministerial Relief. A schoolmaster, spectacled, could represent the great teaching work of the A. M. A. These symbols will be most useful if they involve no pen or color work, but like silhouettes are cut from black paper. I shall be glad to hear what church school people think of this and to have suggestions of symbols for all the societies. It is possible that we might hit upon simple but noble symbols that would have wider use than upon the chart. The broken chain of the Abolition Societies, the Cross of the Christian Church are symbols with eloquence.

The total of enrolled schools as 1918 closes is 1320. This figure has not reached our anticipations. We can think of a number of explanations, to be sure, but they are not valid forever. May we not bring this total up to 1919 in 1919? Why not a school for every year since Christ's era began?

This figure will save wear and tear upon our memories, but will call for new stress upon our endeavors. It has been pointed out that the up-to-date, the forward schools, and those best officered, have already enrolled; that to increase the number will be hard. There is, however, another side to this: we have more advertisers than ever before for the plan. Certainly, if the registered schools give their enthusiastic testimony at association and conference meetings and at conventions everywhere, the Tercentenary Chart will find its way to great numbers of fresh schools.

"It seems we have been missing something we ought to have," one pastor writes. My only excuse is that your letters have been buried under a mass of appeals sent out by the government and all societies. I want samples." Everyone whose letter gets buried and neglected feels aggrieved, of course; his letter was so important. Here is a pastor who says ours was important, and we admit it. As a matter of fact, this Department of Missionary Education, with so much to get to the attention of the leaders, admits to print only what seems too urgent to be put off.



THE 1919 CHART

Another pastor writes: "We are desirous of having a new chart for the Tercentenary mission instruction and giving in the Sunday School for 1919. The plan has worked splendidly. Will you also send me some more red and blue seals for use on it. We have adopted the red seal." Notice that in calling for blue seals the school quietly intimates that it expects to do better than its registered aim.

The superintendent of missions in a western school writes: "We are using the Tercentenary Chart in our school and find it a very splendid way to keep missionary work before the young people. Please send me at once all the material necessary for the coming year."

From another state in the West comes this: "Will say that we used the Tercentenary Chart the past year with the result that our missionary collections were increased fully fifty per cent, and we wish the Chart again for the coming year. We registered under grade three.

An enthusiastic leader says: "I am glad to report that our Sunday School is responding so well to the Tercentenary plan and that each month has seen us exceed the red seal standard which we chose. I regard this as one of the finest things we could introduce into our school."

Another: "I have been interested in the missionary instruction in the Sunday School for several years, and must say the Tercentenary plan is the easiest and most feasible of any that I have tried, and I believe it will be productive of the best results."

All schools registered hitherto are continued on the roll without further notice from them. The same Chart will do service for 1919. Necessary "descriptive sheets" have gone to all registered schools for affixing in place

of those used for 1918. Seals and class banks will be sent as ordered. The school of highest record for 1919 will receive a beautiful silk banner properly inscribed in gold. Do your best and keep careful records.

By all means let every school send prompt report of the 1918 record, including request for seals needed for 1919. Report blanks for the purpose have already been sent to all correspondents. Keep the office of the Missionary Education Department, 14 Beacon Street, Boston, informed of any changes of personnel or address of the one to whom Hero Tales and other communications should be mailed.

As the new year begins we solicit the active co-operation of conference offices, of the numerous branch and district representatives of the women's organizations, as of all field men, to make the Chart a badge of fellowship throughout Congregational schools.

THE NATIONAL SERVICE COMMISSION

IT will be recalled that the National Council of Congregational Churches, at its meeting in 1917, appointed a National Service Commission of twenty-five persons charged with the duty of rendering such service to the nation and its army and navy as might prove possible under war conditions. This Commission was authorized to raise the sum of $100,000 for its work. It has been actively engaged in its task for the last fourteen months along the following lines:

1. Furnishing the churches with pamphlets, leaflets, courses of study and forms for special service, in order to enlist support for the needs of the nation and to guide the thought of Christian people toward the ends for which the work has been waged.

2. Aiding local churches near cantonments in rendering such service to the enlisted men as would naturally fall to them. The amount and kind of the aid thus rendered has varied widely according to circumstances. About twenty points have been covered. A work of special significance has been done on behalf of Negro troops. At several points the effort has been carried on by a local federation of churches, at other points by churches individually.

3. Securing the strongest available men for recommendation to the Federal Council and by it to the War and Navy Departments as chaplains. Over one hundred Congregational ministers have served in this capacity.

4. Providing a minimum equipment, consisting of a field communion set, a hospital communion set, Corona typewriter, hymn books, etc., for each chaplain. It has not been possible to cover the entire list for lack of funds, but most of the men have been aided.

5. Co-operating with the Y. M. C. A., Y. W. C. A. and Camp Community Service Bureaus, both in creating their staffs of workers and in securing wholesome surroundings for the camps.

The Commission has raised and expended for this purpose a little more than $40,000. It has also been obliged, in order to meet the needs under the heads previously given which could not be honorably disregarded, to spend an additional $10,000 for which no funds have as yet been secured.

It is now shaping its plans for the discharge of the obligations still remaining during the period of demobilization, in order that it may report to

the Council in October, 1919, and ask that any remaining part of its work be turned over to the regular Social Service Commission of the Council. A forecast of needs for the coming months has been made, and it is believed that all needful obligations can be met so far as denominational responsibilities are concerned, if the remaining $60,000 of the $100,000 authorized by the Council can be secured. An additional item of very great importance, described hereafter, calls for $40,000, making a total of $100,000. The budget thus proposed is in detail as follows:

Indebtedness already incurred for prosecution of lines of service previously mentioned	$10,000
Required for educational work along lines of national and international questions confronting the Christian Church	5,000
For continued aid of local churches near the cantonments used for demobilization	7,500
For the Social Service Commission, in order that it may handle with vigor for the period of one year the work which will of necessity fall to its care during the period of transition to a peace basis	15,000
Our denominational share in a budget of union work adopted by the General War-Time Commission of the Federal Council and designed to cover not only extensive survey of communities created or transformed by the industrial readjustment of the war, but also the establishing in a considerable number of government reservations where the industries are to be permanent of union "Liberty Churches"	40,000
For certain industrial communities, either created or greatly enlarged by the new conditions, where a Congregational church is already located but where the church is wholly unable to meet the demands made upon it	20,000
Total	$97,500

It is proposed that in the last week of February most of the leading denominations of the country shall make a simultaneous appeal for funds needed of the general character described.

In the case of several denominations very large sums will be sought, one of them going as big as $2,000,000. The Congregational National Service Commission, while planning to share in this simultaneous appeal, does not feel that it is at liberty to ask for anything more than the imperatively needed minimum just outlined. Various other lines of effort which might very suitably be taken up in addition to those mentioned, must be declined in order that the Pilgrim Memorial Fund for Ministers' Old Age Pensions may have the right of way. It is felt, however, that we cannot by any possibility decline to attempt the minimum named. Particularly is it true that failure to share in the interdenominational effort just described would be a thing for peculiar regret.

Congregationalists throughout their history have been known for heartiest advocacy of Christian co-operation. In these days, more than ever before, the need of unity is apparent. To fail to respond to the proposals of our brethren in other communions would be to raise doubt both in our own mind and in that of others as to the sincerity of our devotion to the cause of unity. It is earnestly hoped that there will be an ample, generous response to this appeal.

THE TERCENTENARY EVANGELISTIC CAMPAIGN

TERCENTENARY EVANGELISTIC CAMPAIGN

By Charles E. Burton, Chairman Evangelistic Committee

PITFALLS OF THE CAMPAIGN

THE Congregational pastor is now asking, shall I and my church take active part in the Tercentenary Evangelistic Campaign? In this connection there are some pitfalls which we will want to beware of.

I. Superficiality

There is a natural desire to see opposite one's name in the Year-Book the record of a goodly number of additions. If this motive in its crass form is the only one which prompts us to get into the Tercentenary Evangelistic Campaign we would do well to stay out.

The greater danger, however, is that through fear of superficiality we shall refrain from doing our duty. Let us refuse to put stress upon numbers as numbers, but let us more strenuously refuse to be content with accomplishing anything but our best.

II. False Contrasts

There is always the temptation when we face the evangelistic proposal to say to ourselves, "Yes, there are things which are more fundamental," and so excuse ourselves from co-operation.

Sometimes we are constrained to say, "The emphasis in our work must be upon enriching spiritual life." Where is there a church which does not need to give constant attention to this? The pit in which we are likely to fall, however, is that of failing to see that evangelism is of the utmost importance in connection with the development of the spiritual life. Nothing will lead a group of Christians to search their own hearts more quickly than frankly to face the responsibility of bringing others to Christ.

Again not a few of us may say, "The important thing with us is that our people should be challenged to concrete Christian service." Here, too, it is safe to say that every church in America which enters whole heartedly into the evangelistic campaign on sane lines will find the volume of Christian service of its people mightily increased.

Once more, there are absorbing world interests to which the Christian pulpit must give attention. We shall be derelict to our duty if in the effort to increase our numbers we lose the vision of the kingdom of God on earth. We simply must not fall into this pit. On the other hand a more serious catastrophe will overtake us if we fail to present the kingdom of God as a challenge to the individual to enlist in the program of Christ's church.

III. Hesitation

Perhaps the most common danger which we face is lack of decision. "Now is the accepted time." Between now and Easter the richest opportunity offers. To take advantage of it the pastor must act promptly.

May it not be suggested, therefore, that every pastor read carefully all announcements, study intensely all plans, attend conferences, accept committee positions and lead his church to act promptly in order that we may move forward unitedly under the lead of our great Master?

The PILGRIM MEMORIAL FUND

THE PILGRIM MEMORIAL FUND

By Herman F. Swartz, D. D.

THE first public statement of The Pilgrim Memorial Fund is submitted below. These figures represent the cash payments and the subscriptions actually secured during the calendar year, 1918.

It should be remembered that active work in the solicitation of subscriptions is only just beginning.

1918

SUBSCRIPTIONS TOWARD PRINCIPAL ACCOUNT	SUBSCRIPTIONS TOWARD EXPENSE FUND	TOTAL SUBSCRIPTIONS	CASH PAID IN ON PRINCIPAL ACCOUNT	CASH PAID IN ON EXPENSE ACCOUNT	TOTAL CASH
$457,522.96	$24,550.00	$482,072.96	$196,934.08	$12,765.00	$209,699 0

The significant features of this report are three. First, that the amount already subscribed to the Fund is by far the largest return ever made by Congregationalism in response to a single call. Second, that the states and districts in which the money has been solicited have uniformly surpassed the quotas which were considered as applicable to them. Third, that these subscriptions represent gifts from five thousand givers in amounts ranging from fifty cents as a minimum, to fifty thousand dollars as a maximum. It should be noted, however, that thus far we have not received as large a proportion of gifts in the larger amounts as we had reason to expect from the experience of other denominations in similar canvasses or from the knowledge of our own constituency. We believe that those who have larger giving capacity will desire to carry their full portion of the undertaking and that we shall hear from them in due season. We have been greatly helped by the gifts of this character which we have already received.

Inasmuch as this is a memorial fund of the whole Pilgrim fellowship, special provision has been made by which named memorial funds may be established upon initial gifts of one thousand dollars or more. We believe that these funds possess great significance in associating the memory of exponents of the Pilgrim faith with the life of the Pilgrim fellowship.

During the year 1918, the following named funds were established:

The Hannah Caroline Bovey Fund
The Amory Howe Bradford Fund
The Lewis F. Clark Fund
The Christopher M. and Lydia G. B. Cordley Fund
The Emerson Davis Fund
The Warren F. Day Fund
The Lucius R. Eastman Fund
The Martha C. Gallagher Fund
The Elijah Horr Fund
The Charles Lewis Mills Fund
The George Uhler Fund

The names of these funds will be published from time to time as memorials, and the biographies of the persons thus held in memory are preserved among the records of The Pilgrim Memorial Fund.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

What plans is your church making for 1919 with reference to a forward movement in Evangelism?

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The attention of our readers is called to the fact that the second edition of Dr. Potter's series of articles appears in this issue.

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Do not fail to read the article by Harry Emerson Fosdick in the January number of *The Atlantic Monthly,* entitled "The Trenches and the Church at Home."

♣ ♣ ♣

War and its inevitable suffering and experience, significant of the Cross, create of this present Lenten season an unparalleled spiritual opportunity for the churches.

♣ ♣ ♣

"The whole's to build again——and we alone are strong to build it," but America's reconstruction tasks can never be performed without the churches, and every last church at that.

♣ ♣ ♣

Unfortunately the report of the Midwinter Meeting of the Board of Directors must go over until the March issue, as we are now rigidly adhering to the new dates for going to press.

♣ ♣ ♣

The following new literature is now available: "On the Florida Finger Tip," by Rev. George B. Waldron; "All Things to All Men," by Rev. Paul Leeds; "Sandy's Choice," by Miss Ruby E. Viets; "When the Missionary Box Arrived," by Rev. J. W. Foster.

♣ ♣ ♣

The new stereopticon lectures, entitled "Following the Axe, the Seine, the Shovel and the Plow," and "Home Missions along the Atlantic Coast," prepared by Miss Woodberry and Superintendent Carroll, are at last ready after unforeseen delays, and reservations may be made at the home office.

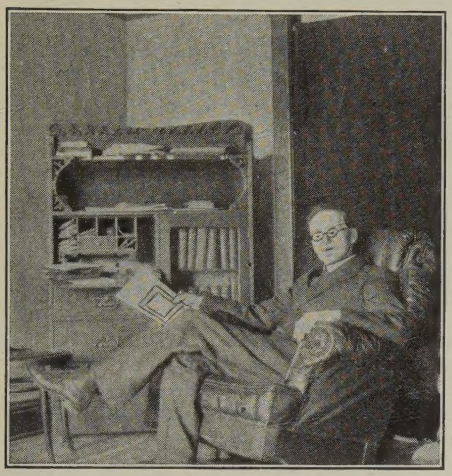
♣ ♣ ♣

As is probably known in many quarters, the Tercentenary Commission is purposing this year to stress that part of the Tercentenary program which relates to Evangelism. Plans for so doing are well under way. In this connection it should be stated that Secretary Burton has already added to his numerous and exacting duties much of the responsibility connected with this campaign. Be on the outlook for the monthly letter which the Commission are planning to send to all pastors.

"IN THE GREAT NORTH WOODS"

By Rev. George P. Netherly, Cook, Minn.

THE Rainy River Association of the Congregational Churches lies in northern Minnesota. Within the boundaries of this conference are the great north woods.



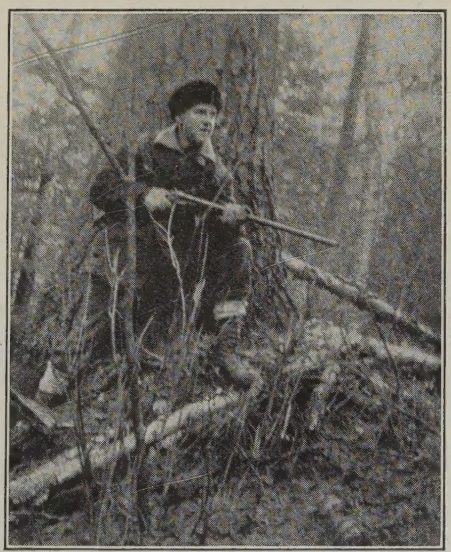
"BEFORE TAKING"

These flat green forests, this land of the eternal Christmas tree, trackless and impenetrable as Livingston's woods in Africa, cover an area perhaps as large as New England.

These woods are skirted by a great railroad pushing from Duluth to the eastern seaboard on the north shore of Lake Superior. Another road, the Canadian Northern, bisects the forests as it makes its way from Duluth northwest to Winnipeg and the Pacific Ocean, and still another swings from International Falls to the Dakotas, at first through forests and then through the semi-prairie park country.

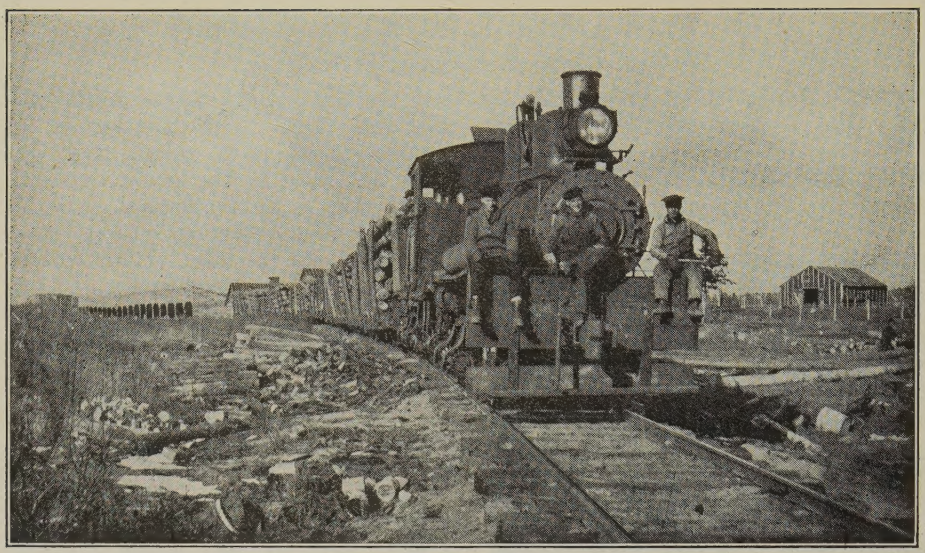
And why these costly railroads through hundreds of miles of endless tangled swamps? There are just two reasons—timber and iron. St. Louis County produces, it is claimed, two-thirds of the iron in the United States, and Duluth, its county seat, is one of the world's greatest ports. Then the millions of acres of balsam and spruce supply paper mills outside the state with thousands of trainloads of pulp wood, and this does not take in the great capacity paper mill at International Falls, at the edge of our woods, on the Canadian line. At the edge of our woods, yes; but not the woods, for if they stop this side of Hudson Bay, no timber cruiser has ever returned to tell the tale. The cruiser is an expert woodsman who is employed by the lumber companies or the state to discover and estimate bodies of timber.

One of the largest sawmills in the world is at Virginia, the second county seat of St. Louis County, which, like Rhode Island, has two capitals. The company which operates this mill loads as high as two hundred cars of logs per day. The great log trains haul them to the mills and roll them off the cars into the artificial and steam-heated lake.



"AFTER TAKING"

Winter and summer, day and night, the mills and log trains run. This, however, is only the work of one mill and one logging company. It is



A MINNESOTA TOWN

the largest, perhaps, but there are other large ones, as well as hundreds of little companies and small individual logging camps. One large company in the vicinity of the writer's home loads acres and acres of logs six and eight feet deep onto the ice of Lake Vermillion during the winter months. When the ice melts cables are thrown about great bodies of logs and they are dragged to Tower, thirty-two miles away, by steamboats.

Does this great hive of logging and lumbering activity use men?

Well, a few, naturally. And the editor of THE AMERICAN MISSIONARY, like the officers of the summer conferences, has asked, "Watchman, what of the night—there among the lumbermen, what of the night?"

We admit that the larger places in this section of the country are well churched. Duluth has churches of every denomination, and some of them are great temples, like our own new Pilgrim Church. Virginia, International Falls, and Fort Frances, over in Canada, also have numerous churches. But the little jerkwater and water-tank towns—may God help them! They are without religious help or teaching of any kind unless the home missionary can manage to get to them once a month or so, and this statement refers to railroad towns. There are also the camps, with their choppers, loggers, and lumberjacks, which are not on the railroad at all. Sometimes they are even thirty-five miles back in the woods. How about them? What chance have they to find God? Gentle reader, if you desire to understand Congregational work in the lumber regions of Minnesota, it will be of interest to you to know that there are two classes of church work necessary in these woods. There are different classes of people to reach. The settler, as you know, is following the railroads, but he is also pushing along the valleys where there are no railroads and is settling around the numerous fish-filled lakes. In consequence there are rapidly coming into existence a number of permanent farming communities made up of very permanent people. The small railroad points are growing and developing into sturdy little farm towns, with stores, schoolhouses, banks, public halls, and, sometimes, a small Scandinavian church. Here,

then, among these coming communities of permanent, constructive people is a field for permanent, growing, constructive work and church building.

The other type of work is for a different class of people. There is nothing permanent about a lumber camp. Some time ago, the writer visited a camp, following a logging railroad which had ties, rails, engines and cars, in order to do so. A month later, he walked all over the country looking for that camp, but it was not to be found. Not only the camp but the railroad had been transported to thicker and taller timber. The old-fashioned lumberjack that Ralph Connor tells us about is as hard to find as an old-fashioned cowboy in Montana or Wyoming. "They aint no sich animal any more." Some time ago one of our big lumber companies picked up a carload or two of men on Clarke Street in Chicago and paid their way to Cusson, Minnesota. Forty of them slid off the train en route and deserted. There is a constant stream of men from the great city slums being shipped into and out of these woods all the time. So many of them travel under assumed names that the companies themselves lose all traces of them. How can they find God? It takes a God to find them, believe me.

I am inclined to think that there is only one type of religious effort that will do these men any real good, and that is evangelistic work. Not only that, but it must be regular Water Street Mission evangelistic work. Frank Higgins, a converted lumberjack who died some time ago, was able to reach them successfully. He was supported by the Presbyterian Church, which, I understand, has a department especially devoted to lumberjack evangelism. Their present superintendent in this county, another converted lumberjack, was a friend of Mr. Higgins, and he looks after these great camps, employing lumberjacks who have become Christians as his evangelists. Our own Congregational work has been more largely concerning itself with the permanent settlements in the country than with men in the lumber camps. We are hoping that in the immediate future a real service may be rendered to these workers in the North Woods by our Congregational fellowship.

A JERKWATER TOWN IN THE GREAT NORTH WOODS

MISSIONS: THE MOBILIZING OF THE CHURCH MILITANT

By Rockwell Harmon Potter, D. D., Hartford, Conn.

II. TRAINING THE TROOPS

DOUBTLESS some of the first recruits of our national army found a surprise awaiting them after their enlistment. I suspect that some of them looked forward to immediate transportation to the fighting lines, to immediate service in the long line of battle-scarred trenches, to immediate advance upon the ranks of the ruthless invading foe. What they found, however, directly they had taken the oath of service, was the long and severe tedium and trial of their training. What a story it is, the story of the training camps of America, the laying out of camp sites, the swift building of the rude barracks, the clearing of the drill fields, the morning call of the bugle, day after day, week after week, month after month —the outpouring of mind and of money and the task of training an army for service at the front. For thousands upon thousands of these men there was a month of training for a minute of service in the trenches. Training was the great word of the American army, and for most of the army it was the only word, from the day when war was declared to the day when the armistice was signed.

Here is a lesson for the church. Have we not been obsessed with the notion that the great thing about an army is to secure enlistments—that when a man has been recruited into the service he is then ready to accomplish his task efficiently? Have we not thought it sufficient to win the response of the volunteer in the uplifted hand of his vow and in the forward reach of his purpose? Have we not fancied that the mere size of the army would accomplish the defeat of the foe?

We of the Puritan churches have done somewhat better than this in respect to our commissioned officers, our ministers and our missionaries. We have insisted upon full academic training for every one of them from the beginning, and more recently we have been insisting upon highly-specialized forms of training for specialized forms of service for our ministers and missionaries alike. But an army cannot march to victory, however highly-trained its officers may be, if the troops themselves are not trained for their task, disciplined for its accomplishment. The rank and file of our churches have been neglected as regards the matter of training, and we have been sadly deficient in the number of non-commissioned officers, as we might call our lay leaders, and such as we have, have, by the grace of God, pretty largely trained themselves for the service they have been most worthily rendering.

Let us learn a lesson from the experience of our army. Let us think of every church as a training camp, of every Christian enlisted for worship and service as a raw recruit whose willing spirit must needs be trained by weeks and months and years of patient effort on our part and of loyal work on his part, that he may become a true soldier of the Cross, able to do his bit in the great work of winning the world war that is on against the kingdom of darkness and the powers of evil.

We shall not need to change greatly the scheme of our usual church life to accomplish this. We simply need to change, or rather, to deepen and to quicken the spirit with which we are doing our work. Let the minister think of his sermons, sometimes at least, as instructions given to men who are going into a fight that will be full of peril, in which great issues are at stake, that is be-

ing fought for the sake of all mankind. Let the hymns of the congregation be sung as songs of soldiers who anticipate the conflict and who seek through these winged prayers to win courage and strength of soul for their great adventure. Let the teaching of the schools of the church be as diligent, as patient and as faithful and as thorough as the teaching of the bayonet school ever was at one of our great cantonments, as the teaching of marksmanship has been at every one of the great rifle ranges. Whoever visited a training camp found groups of eager youths gathered about experienced instructors, here and there, intent upon the mastery of their weapons, upon the understanding of their mechanism, upon the discipline of unused muscles to perform unaccustomed tasks and to achieve hitherto undreamed-of exploits. Let every Sunday School class take the intensity and the patience of such instruction as its inspiration and model, and use for a cause no less worthy a like earnestness of spirit and fidelity to duty.

The splendid efficiency of these training schools in all the science and art of the soldiers' life was due to two things. The great goal of the army was ever kept in sight. This furnished the morale. The details of tedious service necessary for the accomplishment of the great purpose were never overlooked. In the churches we have too often thought it sufficient to try to keep the goal in sight. We have too often thought it unnecessary to emphasize the details of tedious service which are necessary in order to accomplish our high purpose. We become enthusiastic about "Winning the world for Christ," but when it comes to winning Tom and Dick and Harry, and holding them when they are won, and recruiting Jennie and Sarah and Rose, and instructing them when they are recruited, our enthusiasm flags, our high spirits wane. But we never can win the world for Christ except through the faithful, patient, trained service of Tom and Dick and Harry and of Jennie and Sarah and Rose. They must everyone come to see that the witness of their lives is needed; that the service of their hands and feet, their minds and hearts is imperative; that the gifts of their treasures is necessary. Our churches and our Sunday Schools exist for the purpose not only of recruiting them but also of training them. Let us see to it that they do not fail of their mission.

Let us also learn from the army training camps the importance of method. There is a right way and a wrong way to do everything. The army became efficient because it insisted that every man should learn to do everything in the right way. And if any man had learned to do anything in a wrong way, the army insisted that he should unlearn what he had learned and should learn to do that thing in the right way. There is a right way and a wrong way of holding a gun, of riding a horse, of scrubbing a floor, or cleaning a tin plate, and the army insisted that every man learn the right way. There is also a right way and a wrong way of rendering Christian service, of teaching a Sunday School class, organizing a missionary society, or conducting a missionary meeting. There is a right way and a wrong way of attending church services, of giving personal Christian ministries, of making individual Christian gifts. Let us insist that the rank and file learn the right way of participating in both the work and the worship of the Christian church. It will take patience and perserverance, but the thing can be done if the Christian army is to be made efficient.

For the training of our "non-commissioned officers," our lay leaders the denominational and interdenominational agencies are invaluable helps. All our Congregational Boards, through their literature, through the services of the expert members of their staffs, through the occasional conferences or institute

sessions of district, local and state meetings, furnish means which no church and no minister can afford to ignore, and which every church and every minister ought to use in increasing measure for the purpose of training those who must lead the rank and file in the great campaign. Moreover, the interdenominational agencies, such as the Missionary Education Movement, the Young Men's and Young Women's Christian Associations, and the Christian Endeavor Society also furnish in literature, in expert personnel and in remarkably efficiently organized summer conferences opportunities for the training of leaders which provide not only discipline in well-approved methods, but also the inspiration of fellowship with Christians of many communions in facing the great common challenge and common conflict and in preparing for what will be, when it comes, the common victory.

Let us then accept the privilege and the duty of training that we may become efficient soldiers of the Great Captain. Let us eagerly commend such training to those whom our voice or our influence can reach, but let us be careful everyone, above all things, that each man give himself to this discipline, praying that so he may become a workman that needeth not to be ashamed, a soldier that wieldeth the sword of the Spirit not in vain, a disciple that beareth the name of his Lord not unworthily.

GEORGIA---YESTERDAY, TODAY *and* TOMORROW

By Rev. J. F. Blackburn, Atlanta, Ga.

Agricultural Georgia

TWENTY years ago the majority of our farmers were following the before-the-war methods—shallow plowing, good land wasting away, and the one-crop system, wholly dependent upon commercial fertilizers. In many cases it meant five acres for a bale of cotton, and ten to twenty bushels of corn to the acre was a fair average. Today the farmer, by deep plowing, rotation of crops, intensive cultivation and all-round improved methods, aims at a bale of cotton to the acre and forty to sixty bushels of corn.

Cotton has been king for, lo, these many years, but last season he lost his crown along with some of the members of the European autocracy, as the food crop of the South brought some millions more than the largest cotton crop every produced.

In recent years boys' corn clubs have been a large factor in improving farming methods and, better still, in improving the boys. A corn club boy in Hart County, a member of our Sunday School at Bowman, has won over four hundred dollars in prizes in the past three years, and is investing his money in a farm. When he joined the club his father was not favorable toward what he considered "new-fangled ways," as he was one of the old-fashioned farmers. His methods have now been entirely revolutionized, and he is today one of the best and most prosperous men of his community, and you may be sure he takes a keen interest in the boy's prize corn patch.

Georgia has come to be one of the greatest peach-growing states, and the Georgia peach, with the watermelon of the same brand, has made friends in all sections of the North. One of our good Georgia farmer-preachers is a successful grower of sea-island cotton. He is a good farmer and a good preacher and shepherd in every sense of the word. Then, too, we still "raise cane" in Georgia.

Manufacturing Georgia

Twenty years ago but few manufacturing plants were seen as one

journeyed over the main railway lines of the state. Today the visitor is impressed with the large and growing factory centers, such as Griffin, LaGrange, Gainsville and others. Today one gains inspiration as they see these great cotton factories, with their hundreds of employees who have been working through the year in perfect harmony with stockholder and director to help in winning the war.

The new industrial centers have created a new and distinct problem in the South. Thousands of boys and girls have grown to manhood and womanhood without even the rudiments of an education. Many of them are breadwinners at the age of eight, and work for eleven hours a day in a noisy factory. All this is not conducive to the growth of either mind or body.

MR. BLACKBURN

A few years ago I undertook the task of teaching a class of boys in a Sunday School in one of these manufacturing towns. It was a large class and the boys ranged in age from ten to twelve. I had been especially interested in them because they were so very quiet, but when I began to teach them, I discovered that their lack of animation was due to the fact that they were dead tired. My heart went out to them as I realized that they were being robbed of their God-given right and that the play spirit was being crushed out of their young lives.

However the new awakening of the social consciousness and more humane laws are changing all this, and in many of these centers really ideal conditions may now be found. Modern schools, kindergartens, hospitals, community centers, swimming pools, and community gardens are bringing health and happiness to the children of those who in their own childhood were denied those inalienable rights. We rejoice that through the Home Missionary Society we have had a part in bringing in this better day for these little ones and that we are doing some splendid things in some of these industrial towns.

Education in Georgia

I hesitate when I come to write of the educational system which was in vogue only twenty years ago, and will touch on the past lightly. It will suffice to say that this system was entirely inadequate. Only in the larger cities were there nine months of free school and many of the country districts had as good as none. Miserable schoolhouses, poor teachers and no equipment was the rule. Sometimes there was not even a blackboard.

We found in one of these bare schoolhouses a young teacher who had been through the seventh grade and had obtained a third-grade certificate. She was bravely doing her best, but had no equipment aid no knowledge of pedagogy. In another place we found a "gentleman" teacher who boasted of having taught for thirty-five years, and we were convinced of the truth of his statement, as the "blue-back-speller" constituted about ninety-five per cent of the curriculum. One teacher of this type when making application for a school to a trustee who was himself uneducated, was questioned as to whether he taught any of these "new-fangled" ideas about the "stares" and "plannets" and if he taught that the world was round or flat. The would-be teacher promptly replied that he was ready to teach it either way.

On one occasion, while holding an

institute in one of the southern counties, we were requested by some young men to deliver a lecture on education. We were glad to accept, but one of the trustees who could not read objected on the ground that "the schoolhouse was no place for a lecture on education." For the past ten years, however, we have been experiencing a great awakening along educational lines, and every village and town points with pride to their modern, well-equipped school. Georgia is making great progress along educational lines.

A BETTER RURAL SCHOOL

WHERE ALLIGATORS THRIVE

Religious Georgia

Twenty years ago practically all our churches were in the open country, and of the typical once-a-month Southern type. Ninety-eight per cent of the Methodist and Baptist rural churches are still on the once-a-month schedule, and a large number of them which are located in towns up to fifteen hundred population have but two Sundays each month. Coal stoves or heaters were scarce, as the worshipers did not believe in physical heat, except in July and August, when they held the regular protracted meeting and the spiritual thermometer ranged with the physical, around ninety-eight, and usually dropped to zero in the winter.

The average life of a Sunday School was three months. They went into winter quarters early and stayed late, and were frequently broken up in summer by too many foot-washings, all-day-singings and baptisms.

In those days we had thirty-five ministers, all of the farmer-preacher type. Some of them were excellent men who had an unusual amount of natural ability and a considerable degree of efficiency, but not one had any training. There are now but four in the entire state who have not had a seminary training.

PIEDMONT SAMPLES

The churches of which we have been writing are now all-the-year-round churches, having thoroughly organized Sunday Schools. Teachers' training classes are conducted, and there are organized classes, home departments and cradle rolls, as well as young people's societies. In some cases community surveys are being made and good programs of social service put on. In the olden days no one, not even Dr. Jenkins, dreamed of Piedmont College or Atlanta Theological Seminary, but for

some years they have been large factors in the religious work of the state, and scores of bright young people from the rural communities are being transformed and trained for the great spiritual and intellectual leadership which is so great a need in the rural South.

Twenty years ago in some sections we heard sermons preached against education. One man strongly condemned "educated preachers" because they were overthrowing his Bible. "They are teaching that the world is round," he shouted, "and I know it ain't, for my Bible says it has four corners and a thing can't be round and have four corners."

Now behold a miracle and hear one of these same men deliver one of the strongest and finest appeals for education that could be heard! He had been brought into touch with Piedmont College and the seminary through a son, and the transformation was marvelous.

Has it been a good investment of time and missionary money? For answer I would have you see the fine body of young people in these churches, and the hundreds who have gone out to become real leaders, receiving their inspiration and fine ideals from the home mission church. See the hundreds of fine upstanding young Americans in khaki, some of them in France, others in training camps, all of them making good because the home mission church, the only spiritual factor that has entered their lives, has been true to her mission. See the thousands of boys and girls in the rural churches that our mission gifts are helping to make into even better American citizens than their elder brothers who have so nobly responded to the call of duty. See the hundreds of homes that have been transformed from intellectual and spiritual darkness, without books, periodicals, music or pictures, into strong Christian social centers, making the whole community new, causing church and school grounds to be made more beautiful, and bringing all the community to a higher spiritual level.

The Georgia of Tomorrow

Although these days are full of uncertainty and the fate of nations is hanging in the balance and no one knows what a day may bring forth, we venture to speak of tomorrow with a degree of certainty, for the war has come to an end as all wars have and the opportunity of the ages

TWO BASKETS BUT ONE PAIR

is upon the church both at home and abroad. As we enter the dawn of the new day of world democracy, the church, with her missionary agencies, must be ready to lead in the work of reconstructing our standards of morals, justice and righteousness, and if need be, the reorganization of our churches to meet the needs of the new day.

Who can fail to see the change that is coming in the South in consequence of the great training camps and the mingling of thousands of our best young men not only with the finest young manhood of the North but with the best in the world. They cannot come back to us the same m[illegible] who went away. Partisan, sectional, political and religious views of a narrow order will fall away as an old

garment. Dogmas and outworn creeds will pass out of their lives as they face the realities and experience the wonderful new birth into world citizenship. They will demand democracy in church as well as state. It seems to me no small part of our mission in Georgia and the South is to prepare the way for the real federation of churches and the unifying of all the forces of the kingdom of God.

IN THE SOUTHERN COTTON MILL COUNTRY

[EDITOR'S NOTE.—The field at Albemarle, North Carolina, which is being cared for by Rev. James K. Higginbotham, is needy and compelling. The following article has been compiled from a report from Mr. Higginbotham and extracts from "A Southern Mill Town," by Rev. Frank M. Shipman, which was published in *The Congregationalist and Advance* of October 17th, 1918.]

From "The Congregationalist and Advance."

THREE-QUARTERS of a mile from the town of Albermarle are the cotton mill villages. The machinery in the great brick building clacks and clatters with a noise which seems not unpleasant in New England, but here it tries the ear and frets the nerves. The live

REV. JAMES K. HIGGINBOTHAM

oak groves have been hacked away from the red clay fields, and monotonous little bungalows ridge the raw and bleeding slopes. The bungalows are four-room and all alike. They are painted a dingy purplish gray. They are bare and hideous in the hot sun, though each possesses a small stoop. The population of these villages, which have sprung up in a decade, equals that of the town, which took a century for growth. The people who work in these mills are not "poor white trash," though certainly they are poor enough.

A bad year or two on the farm sent them here, when a dollar a day meant a livelihood. Not that the father's dollar a day would suffice. It had to be pieced out by the children's wages. Until a few months ago, if you went to the cottages in the day time, you could see them—the little workers of the night shift, asleep in all manner of childish attitudes. Sit down with the mother beside a dirty fireplace. You need not talk low—the children will not awaken. Free country woman that she is, she knows that the mushroom village tires her inmost soul; and yet the only way of escape from it seems to be the remedy of which her husband always talks — wandering, always wandering, in search of another mill with better wages.

But that will have been a few months ago. The national child labor law has changed the scene. Five hundred children have been swept out of the mills by that law. And now the family must move again—back to the farm. They cannot afford to stay in the cotton mill village, where war prices are high and war wages have risen but little. Nor is that the only

movement, for many of the best young men are drafted.

After four years the Congregational pastor is about the only stable being in one of those villages of which we have made a composite photograph from many villages. On week days he has taught the grammar school. On Sundays he has preached and prayed in the church. On some nights he has taught the moonlight school. On some nights he has called upon and eaten with his parishioners up and down those barren red clay slopes. It is a toilsome life, but it stands for wise friendship and sympathy and ways of hopeful help in the little settlement. His is a truly missionary life. We wish he had a foreign missionary's salary; but that is something received neither by him nor by others like him.

PROOF OF GOOD WORK

From Mr. Higginbotham's Report

I am told that this is one of the largest cotton mills in the South. I took charge of the church almost four years ago, coming from Hamilton, Ohio. It is hard to make an outsider understand the difference in the work here and that which we had previously done. We seem to be almost entirely isolated, and I believe if we desired to say that our work means self-sacrifice and self-denial, we could do so with much truth. However, we have been so very busy, and the Lord has blessed our labors so as to permit us to see the visible results of our efforts, that we count it all joy, take courage, and go forward.

Our church membership is composed entirely of day laborers who receive a small wage compared with the prices we are obliged to pay for everything we buy. They are a faithful, appreciative, and loyal people. They pay what little they promise to their pastor, even though it means much self-denial to them. The services are well attended, and there is no difficulty in carrying on the midweek prayer meeting. They are religiously inclined and are easily approached on any religious subject. They are also emotional and full of Christian patriotism. They are illiterate, and a number of my church members can neither read nor write. For some time I held a night school in the church for their benefit, and no doubt it did much good.

I doubt if any foreign mission field could appeal to me as this one does. I also doubt if there is a foreign field where the needs are greater. There is a great deal of sickness all the time. Pellagra, hookworm, and typhoid fever are the most prevalent diseases. How often have I held funeral services over my own church members who have died of these dreaded diseases! The mill company employs a number of district nurses and maintains a day nursery for babies, so that the mothers may work in the mill. Infant mortality is very alarming in this section of the country, and consumption is much too prevalent.

The work which is, of course, foun-

dation work, and so far as Congregationalism is concerned, pioneer work as well, must be thought of as only in its infancy. The need is great. I believe that if Congregationalists everywhere could be brought to a realization of what this church has done for our people here, the Southern mill towns would be better equipped to meets the religious needs of the people who work and live in them.

THE CHURCH'S OPPORTUNITY IN A MINING REGION

By Miss Lilie Dehuff, Wallace, Idaho

(EDITOR'S NOTE.—During September Miss Dehuff took the institute work of the Home Service Section of the Red Cross which was held in Spokane, and on graduation was elected Executive Secretary for a certain Chapter. She has opened an office in a business block, and is giving several days a week to this work. It will, of course, take considerable of her time that would otherwise be given to strictly church work, but it is really in line with what she has been doing right along, and will open the way into many hearts and homes that are just now in need of all the comfort and help that can be given.)

WALLACE, Idaho, is commercially important as the center of the lead-mining activities in the Coeur d'Alene Mountains. There are many neighboring towns in the surrounding canyons—small towns which have been built around one or more mining properties or mills. Mullan, lying seven miles to the east of Wallace, in the Mullan canyon, is one of them.

For about two years and a half our Congregational church work has been almost entirely confined to the towns of Wallace and Mullan, although it has always been our intention to branch out and carry the gospel message into the other canyons as soon as possible. "We" means Mr. and Mrs. Veazie (the pastor and his wife), their year-old daughter, and myself. The Veazies occupy the parsonage (which is not yet paid for, and consequently each pastor who lives in it is obliged to pay rent for it), and I take a room from them. The house is very comfortable, is centrally located, and easily accessible to all who wish to find us. It is a very popular place, especially with young people who wish to be married. Wallace is the county seat, and Mr. Veazie performs many marriage ceremonies. I am frequently asked to be a witness, an invitation which I am always very glad to accept. Occasionally I meet the bride later on. One instance of this kind is fresh in my memory. Mr. Veazie had received a letter from Washington, in which the writer requested him to send some flowers to a lady from one of our nearby towns who was in the Wallace hospital. As I was on the point of going to the hospital, the letter and the check were turned over to me. I saw that the flowers were sent and afterward called upon the lady. Imagine my surprise, when after introducing myself, the patient said, "I have seen you before. You were a witness at my wedding." I was more than pleased to renew our acquaintance.

The work I am called upon to do consists largely in visiting the different homes, and in many of them words of encouragement and cheer are badly needed. Sometimes it is possible to interest various members of a family in the church and the spiritual life, and at other times I succeed in winning their confidence to such a degree that in time of need or distress, I can enter and be of real service.

There is a family of Finns living in Mullan whom I have visited at various times during the last few years.

About two years ago a baby died in that family, and we were called in to give what aid and comfort we could. There are now eleven living children in that family and last winter the

AN IDAHO CANYON

father was killed in the mines. Think of leaving that large family! The two older daughters are married, and three of the boys, all of them still in their 'teens are working in the mines. The baby is just two years old, and the mother, who is in wretched health and must soon undergo a surgical operation, has nine children to cook and sew for. This poor soul is always glad to have me stop and see her, and I am always more than glad to go. I have always found her most appreciative of the smallest attention.

There is still another family in Mullan who pull at my heartstrings. Americans they are—from New England. The mother is very proud, having belonged to a fine family in the East. The father has not been successful in business, and they have had a long hard struggle against poverty. This has embittered the wife, who will not come to church because she cannot dress as well as the other women of the community. There are four boys and two girls in the family. We have been able to influence the children through the Boy Scouts, the Girls' Campfire and the Sunday School. The girls, I believe, have not missed Sunday School in five years. I also call at that home and do my best to cheer up the mother, but I do not always succeed.

My girls' clubs are a joy. The King's Daughters greatly enjoyed reading "The Life of Helen Keller" during the winter months, and they made some garments for a colored girl who finished her work at Tougaloo this spring and who is going to Oberlin very soon to continue her studies. We hope and expect to keep in touch with Pauline during her entire college course.

The Busy Bees are a group of the younger girls who have been very faithful to their club for more than two years. We have read mission study books, have made scrapbooks, and have given quite a sum to missions. The girls are now learning to take part in the devotional exercises of our meetings.

Last May I was sent to South Dakota to tell the State Conferences and the women's missionary societies about our work here in the Coeur d'Alenes. I spent nearly four weeks in that state and made twenty-one addresses.

We have taken up our fall work in Wallace and Mullan with the determination to do our best in a field where indifference is like a stone wall, and where we must labor among a people who are constantly moving, coming and going, and where we must

OPEN AIR TREATMENT

be content to let the Father care for results. We are sowing the seed which others shall harvest. But we are not discouraged, for we know that He doeth all things well.

A LIKENESS AND A CONTRAST

By Rev. George N. Edwards, Billings, Mont.

IT was at two a. m. on November 11th, that the news of the signing of the armistice reached Oak Park, Illinois, and it is reported that Dr. Barton was one of the first to start the bell of First Church a-ringing. When the impromptu parade got under way it started for the parsonage and the pastor appeared to make a speech to the people gathered on his lawn and proposed a prayer. All stood with heads bowed in great reverence for what God had wrought.

It is a long way from Oak Park to Ekalaka, Montana, and it was later on that same day when the news of victory reached this old sheepherders' town, forty-two miles from the nearest railway. But the missionary pastor felt just as Dr. Barton did. He rang the church bell and when the procession formed and the people of the town celebrated, he was among them. They did not go to the parsonage, however, but up and down Main Street, and their favorite stopping place was in front of the most popular saloon. Some one prepared an effigy of the kaiser, which was treated with great indignity and finally hung by the neck over the heads of the paraders. But here also the crowd was a little rougher and not much used to prayers; yet the same impulse moved them to thank God for victory and who should lead them but the home missionary pastor?

Our picture shows the crowd with uncovered heads, the pastor in his overcoat facing to the right, the Civil War veteran standing near with bowed head, the effigy swinging above and the saloon in the background—while the preacher prayed.

A VICTORY CELEBRATION

It was the pastor, Rev. W. S. Bowden, who later held a service of thanksgiving in the church not far distant, and the building was crowded. He was also asked to act as chairman of a committee to prepare a program for a civic meeting which crowded the moving picture hall. Is

it not worth while to have at such a time a man of God on the ground and near the people in the remote, unknown village of four hundred souls even as it is in the metropolitan center? Him whom they feel after if haply they might find Him is declared unto them by the man that knows Him. So in these days of suffering and death from the deadly epidemic, it is the pastor's door they seek and his voice that comforts the dying and consoles the living in every frontier town. Even the man who said, "Don't take no stock in religion," cannot bear to see his beloved wife buried without a prayer. Was it not for such a time as this that the home missionary pastor was sent forth?

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HOW ONE PASTOR BEARS HIS GRIEF

AMERICA was in the war only a little more than a year, but this was long enough to bring sorrow to many scores of fathers and mothers. We reproduce below a letter from one, almost too intimate to be given place on the printed page, but two outstanding features of the missive give it a quality which one does not dare to hide.

The first is the breadth of its forgiveness. When all the church, pulpit and pew alike, shall be as broad in its charity and patient and tolerant as is this father, the old idea of "sanctuary" will be revived.

But no one can fail to note that this minister has nothing of selfishness in his grief. He does not retire that he may indulge in it. Rather does it become a great dynamic projecting him out into a finer service. Any Every Member Drive will yield abundant revenue whose leader is so jealous for its success that not even life's most bitter sorrow can turn him aside from his purpose. Note also the spirit of the board of canvassers, who refused to be disbanded and asked to become a permanent body for service in connection with some part of the church's program. Is it not feasible in many instances to use the committee which has put over the Every Member Canvass in connection with the Tercentenary program?

My Dear Friend:

A telegram from the War Department last Friday night informed us that one of our sons—you remember the youngest boy—was killed in action on October 17th. We are trying to be brave in this great loss, but he was my laddie and I loved him so and I want to know the feel of him in my arms again. They ache for him. When he said good-by to me he threw his arms around my neck and kissed me. In one of his last letters he said that if God spared him to come back he would try to make up to us for all the trouble he had caused us, for we would find him a very different boy. He also said, "If I don't come back and fall with my face to the foe, just say, 'He did his duty like a man.'" This is a great comfort, and I am glad we were patient with him in his naughtiness when it was hard to be patient. I am glad—so glad. Some have said, "Let him lie in the bed he made for himself," but I am very happy that I have done by him as our Father has done by His children, even to seventy times seven.

A letter from another son tonight says that he is safe, but we have had no word from the third one since the last of October, and his regiment was in that last terrible drive the week before the fighting stopped.

Their mother is as brave as can be, but she is prostrated with grief over the bad news and over not hearing from the other son. We are simply waiting. Whatever comes, God is good. The boy was our laddie once, but now he belongs to the whole world. I never fully knew before what Paul's words, "I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice," meant, but I understand them fully now.

I went about the Sunday services as usual, and my people were a tower of strength, filling the house, saying little, but bearing my burden until it became light and the day a day of joy. It was the day on which the Every Member Drive was presented. After the little commission service all of the twenty-six men stayed for Sunday School and afterward we all went to the house of one of the

members for dinner. This was served by the woman's auxiliary. It was for some their first experience in church work. After dinner they went out, two by two. At six they returned, and we had lunch together and tabulated results. We then went to the church to give the report, and when it was read it nearly took the people's breath away, for we had pledges for the coming year of $3,700, nearly $500 for missions, and there is in sight enough to make it reach about $4,200 this week. Fully $1,200 more than we had to work with last year! How is that for the first year?

At our last communion we took twenty-four into the church—fifty-one since March. Can you beat a church with ninety-one members that can gather twenty-six men who are willing to do such a work, and, best of all, they have organized themselves for permanent work for the year. They refused to be disbanded and next week are to meet and plan definite work for the year, part of which is to be a new church and parsonage. Do you wonder that in spite of my sorrow it was a beautiful day? I would not trade places with any man on earth. They would not let me do a thing. All I did was to sit back and see the thing go. One of the workers told me afterward that he would like to do the same thing over next Sunday. After the Drive some of the committee called the cards in and raised their pledges. We are now planning for a Sunday School in another part of the parish and expect to start it about the first of the year.

Cordially,

YOUR OLD FRIEND.

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HOW A LAYMAN MAKES CONVERTS

By Rev. Paul Leeds, Kinder, La.

WITH a regular machine gun fire of duties from every side, it is hard to find time to record any really worth-while activities of this comparatively small and quiet field. We say small and quiet, but we recognize that the gospel of the Son of God and the kingdom of God are the eternally great things everywhere. We have made two evangelistic efforts, and the one at Emad was attended with fairly good interest but without any visible results. The other, held at St. Luke's Indian Church, with St. Peter's Church co-operating, also aroused considerable interest but brought no additions to the membership. One of the really good results of this last meeting was the opportunity it afforded to present the gospel to some of the Creole Catholic people who came to hear me preach to the Indians. New Testaments were given to several who appeared to be interested, and we understand that in several families the children are learning to read them. In this connection I wish to say that we have been sorely grieved over the loss of about ten per cent of our Indian friends through the epidemic and other causes.

An example of the work of the Holy Spirit was recently seen here in Kinder. A young veterinary surgeon, who had been brought up by a Quaker father and mother, came to our town. At first he drank a great deal and was otherwise quite worldly, influencing others in the same way. The Spirit of God spoke to him quite forcefully one night during a sick spell and he has since been definitely and spiritually Christian. Almost his first words after this occurrence were, "Brother Leeds, I have been converted and want to join your church." He went to work on the Lord's side at once, and through his endeavors another of our citizens has decided for Christ. The young surgeon has also taken an interest in our little Bethany Church, four miles north of Kinder, and has accepted the superintendency of its Sunday School.

A short time ago our telephone rang at the midnight hour and this brother called up from a town some thirty miles away. He asked me to spend thirty minutes in prayer for several men of whom he would tell me later. I was very glad to do this and the next day he came in and told me the following story: He had been

in a neighboring town on business the night before and had met a crowd of his old friends. They asked him to have a drink. He went with them to the bar and in answer to the question, "What will you take?" said, "I'll take water." A laugh followed and he said, "Boys, by the grace of God I took my last drink some time ago and joined the church." After drinking one of them turned to our friend, and said, "Doc, it's your treat." He replied, "All right," and turning to the bartender told him to supply the crowd with ice water. The man protested that he couldn't furnish water for that crowd, and the surgeon told him he would pay for it just the same as he would for liquor. Then God seemed to touch the hearts of the whole crowd and some said, "Doc, if you prove to us that you are telling the truth and can get your pastor to pray for us, we'll quit too." So the doctor led the whole crowd to the central office and called me up, after which he went out by himself and prayed for his friends that they might lead different lives.

When he finished the account he gave me two dollars and twenty-seven cents, saying, "When the boys were convinced that I was in earnest, they handed me this money, the price of the drinks they would not touch, with the request, "Give this to Mr. Leeds and tell him that we have quit and want him to pray for us." I assured him that the money would be sent to the treasury of the Home Missionary Society, together with his account, in order that others might rejoice with us in the decision of the men. We are grealy enjoying the active fellowship of this new recruit and hope to see him become a strong worker for God.

The various activities occasioned by the war have brought the men of our town into closer touch, and I find warm friendships springing up among several who were formerly inclined to be distant because they had no interest in the church. They have now come to recognize the place of religion in all the affairs of life. So despite numerous breaks and distractions caused by present conditions our work goes on fairly well, and we are hoping and praying for a strong advance before long. May God's grace abound mightily toward us all.

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FIGHTING THE INFLUENZA

By Rev. G. M. Snyder, Murdo, S. D.

DURING the first siege of the "flu" the schoolhouse across the street from the parsonage was used as an emergency hospital; but the city fathers and school board became anxious to have school recommence as soon as conditions would permit. When the "flu" broke out the second time, therefore, they asked for the use of our church, as it was the best building in town for hospital purposes. The patients could be kept in an even temperature and the cooking done in the basement away from the sick-bed department. Since we could not hold services anyhow, we were very willing to help by giving the church for hospital purposes during the epidemic. We accordingly arranged to use the court house for the Sunday morning services, and accepted the invitation of the Methodists to hold union evening services.

The pastor of our German church at York, Nebraska, writes: "Our problems are greater this year than last, and our program of Americanization, democratization, and Christianization is more inclusive than ever before, and we are making an effort to meet its obligation to the extent of our ability. We aim to meet the problems of reconstruction in such a way as to make a world catastrophe impossible in the future.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1918		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF DEC.	Av'ge five previous years	11,901.91	4,750.27	16,652.18	1,429.59	15,231.59	15,185.71
	Present year	13,357.28	5,509.14	18,866.42	664.22	18,202.20	2,439.98
	Increase	1,455.37	758.87	2,214.24	.....	2,970.61	.....
	Decrease	.....	.....	.....	756.37	.....	12,745.73
FOR NINE MONTHS FROM APRIL 1	Av'ge five previous years	55,216.82	21,268.28	76,485.10	18,125.78	58,359.32	98,112.40
	Present year	61,650.27	22,454.78	84,105.05	18,276.47	65,828.58	94,642.54
	Increase	6,433.45	1,186.50	7,619.95	150.69	7,469.26	.....
	Decrease	.....	.....	.....	.....	.....	3,469.86

OPTIMISTIC OUTLOOK

A sharp turn upward is shown in the above table. It is most welcome. We take it to mean that it is the purpose of Congregationalists to increase their investment in Christianizing America.

Legacies are always irregular. Just now the item of maturing conditional gifts enters materially into the comparison in this column. The good returns of this year will enable the board to replace in the Legacy Equalization Fund some $30,000 which it was necessary to draw from it last year.

Before this statement reaches our readers the Board of Directors will have met in annual meeting and decided upon the budget for the year. Without doubt this showing will encourage them to plan for strengthening the work, especially by authorizing increases in salary of low-paid missionaries, at least to the extent which the better showing seems to justify. Let not the friends of home missions disappoint this confidence.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly approximately forty-eight per cent., or $120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about $22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or $108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to **The Congregational Home Missionary Society** in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33 1-3; Washington, 3; Wisconsin, 10.

FORM OF A BEQUEST.

"I give and bequeath the sum of.....dollars to The Congregational Home Missionary Society, organized in the State of New York in the year 1826."

CONDITIONAL GIFTS

Write to the Treasurer for information regarding this plan of administering your own estate.

THE AMERICAN MISSIONARY ASSOCIATION

LINCOLN AND HIS CABINET

LINCOLN

Lines written to a Statue of the Martyr-President of the United States of America

Lincoln, thou standest there with arms afold
Upon thy breast. Thy head in thought is bent.
Now hearest thou the message to thee sent
That calls thee to a task of pain untold,
Of meaning vast on history's page enrolled.
The crowding races of a continent
Shall read with joy and know with deep content
That sons who are to be shall bear thy mold.
For thou art living: thou shalt ever live
To shape the manhood of thy native land.
Thou gavest all; and thou shalt ever give
Thy love, thy patience and thy self-command
To spirits fine who, sifted in thy sieve,
Thy story read and reading understand.

—*Franklin A. Gaylord.*

EDITORIALS

THE GREATNESS OF LINCOLN

THE lesson of the life of Abraham Lincoln cannot be too familiar. This wonderful public man of American history born one hundred and ten years ago Feb. 12th achieved a greatness never surpassed by any of the eminent men who have presided over our government save possibly one. He has divided with Washington only, the reverence, honor and memory of a grateful people. Not only so, but the intelligent judgment of the civilized world has likewise rendered him its high honor of distinction.

Only one whose recent death the whole country now mourns among those who have directed the Nation's destiny, whose brilliant genius, versatile intellectual powers, heroic greatness and patriotic devotion combined were simply phenomenal, may perhaps be accounted as supremely the greatest American in public life of all time. President, Statesman, Soldier, Historian, Explorer, Naturalist, Orator.

The greatness of Lincoln is particularly marked in the hindrances over which he overcame. Born in poverty, in a cabin built of logs, in an unsubdued wilderness of country he was left motherless at 10 years of age and so scanty were his privileges the entire number of his days that he was able to attend school hardly exceeded one year. This was his start in life. As the type of civilization advanced in that pioneer country he advanced with it, employing every opportunity to improve his mind. Little by little, step by step, he clambered up. At twenty-one years of age he had had a full course in the University of Hard Knocks, and was looked up to by his neighbors with respect for his qualities of mind and character. Now came his ambition and resolution which surmounted all obstacles, both proving and giving him strength all the way through thirty years of ascension, until in the most critical condition of the Nation in 1860 he was called to the highest responsibilities that the people of the country in its supreme peril could give. How well he interpreted their wisdom and their will the wide world knows and will never forget.

But just now we may mention certain elements of his greatness as this was revealed in the fearful conflict which began with his administration. This revelation came with the formation of his Cabinet. It is here that his

patriotic devotion was guided by his wisdom. In his appointments of counselors and administrators he did not limit them to those who were friendly to him or who had furthered his election. Stanton was no friend personally nor politically, but he was called to be the Secretary of War. Wells not of his party had been a political opponent, but he was chosen to be Secretary of the Navy. Still the third member of the Cabinet out of seven had been a political opponent. It took a man of rare greatness of character to do this thing; to retire personal and political preference for the sake of public welfare. Elected by a strict party vote after a heated political contest he was too great to be the President of a party. When he became President of the United States he became President of the whole people, and during his entire administration, the most momentous that had ever fallen to the lot of man—which set free ten million slaves and gave him imperishable renown—his theory of government, which he epitomized at Gettysburg as "the government of the people by the people for the people"—was his consistent policy and practice. That he recognized no party but the people only was a test and illustration of the greatness of his wisdom and character.

GOD'S COUNTRY

"SUCH is the title of the little Program prepared by the Association for Sunday School use upon Lincoln Day, February 9th. The first page bears a cut of the famous Borglum statue of Abraham Lincoln located at Newark, N. J., the same that appears upon the cover of this magazine. The statue depicts Lincoln the friend of the common people. In front of the Court House close to the crowded Market Street sidewalk the good President is seen sitting at one end of the bench and making a friendly place beside him as much as to say "Come, sit down with me, let us talk things over."

Children are swift to feel and respond to that gracious invitation; for, as a matter of fact, the bench frequently swarms with little folks who sit upon the knees of the bronze Lincoln, nestle in his arms and climb to his shoulders. Beneath the cut our Program presents the immortal words of the First Inaugural beginning, "With malice toward none, with charity for all," words that were never more timely than now.

The exercise treats of the building of the New Jerusalem upon American soil and emphasizes that part of this great task which is committed to our Association. A Five-Minute Hero Tale, entitled, "Thomas, His Obstacle Race," has also been prepared for Sunday schools, which is to be used in February, and for the younger children another story of the Little Neighbor Series, entitled "School Time." This material with collection envelopes will be supplied upon prompt application at the New York office or either of the District Offices.

As the unique opportunity afforded by Lincoln Day for instruction of boys and girls in the duties and privileges of Christian citizenship and social service are more widely recognized, the observance of that day is becoming every year a more general practice among our Sunday schools.

"So far as I legitimately can, I shall endeavor to pay regard to the wishes and feelings of the people of each locality; but I cannot consent to take the position that the door of hope—the door of opportunity shall be shut upon any man, no matter how worthy, purely upon the ground of race or color."

Theodore Roosevelt.

ABRAHAM LINCOLN SAID IT

This letter from Abraham Lincoln, dated February 22nd, 1863, was written to Dr. Alexander Reed of the Christian Commission, who had asked him to preside at a meeting for the soldiers at the House of Representatives.

WHATEVER shall be sincerely, and in God's name, devised for the good of the soldier and seaman, in their hard spheres of duty, can scarcely fail to be blessed. And whatever shall tend to turn our thoughts from the unreasoning and uncharitable passions, prejudices and jealousies incident to a great national trouble, such as ours, and to fix them upon the vast and long enduring consequences, for weal or for woe, which are to result from the struggle, and especially to strengthen our reliance on the Supreme Being, for the final triumph of the right, can not but be well for us all.

WILLIAM HOWARD TAFT, speaking on "Lincoln," said: "Certain it is that we have never had a man in public life whose sense of duty was stronger, whose bearing toward those with whom he came in contact, whether his friends or political opponents, was characterized by a greater sense of fairness than Abraham Lincoln. We have never had a man in public life who took upon himself uncomplainingly the woes of the nation and suffered in his soul from the weight of them as he did. We have never had a man in our history who had such a mixture of far-sightedness, of understanding of the people, of common sense, of high sense of duty, of power of inexorable logic and of confidence in the goodness of God, in working out a righteous result as this great product of the soil of Kentucky and Illinois."

SEVENTY-SECOND ANNUAL MEETING

By Secretary Roundy

THE Seventy-second Annual Meeting of the American Missionary Association was held in the cathedral church of Congregationalism, the First Congregational Church of Montclair, New Jersey, on the afternoon and evening of January 8. At all the sessions, Mr. John R. Rogers, for many years a member of the Executive Committee, presided in the absence of President King. The afternoon session was held in the parlor of the parish house, well filled by those interested in the reports for the year. The evening session was in the finely appointed Gothic auditorium of the church. In front of the audience, was the new service flag presented to

the Association by Mr. Rogers, having upon it 2580 stars. Between the two sessions was a dinner served by the women of the entertaining church. The churches of Montclair, Upper Montclair and the Oranges were particularly well represented at the several sessions.

The report by Treasurer Gaylord showed that this was the greatest financial year the Association has ever had. For the first time, it has received the income from the Hall estate, amounting to $92,000. This bequest means the largest yearly income ever received from any fund by the Association. The gifts from the churches, especially through the women's societies, have increased slightly over the year before. The Association has a credit balance for the year of $1680.96, after the indebtedness of $33,427.59 with which the year 1917-18 began has been cancelled. The total receipts of the Association for the year for current expenses including the incomes from the Daniel Hand and Edward Milman Pierce Funds amounted to $712,302.34. The total receipts for the year including sundry endowment funds and other small items make a gross total of $856,860.46. During the sessions, the Chairman effectively contrasted this amount to the first yearly income of the Association of $8,000. A creditable showing for the year is the receipt of $85,000 in tuition receipts, the largest in the history of our A. M. A. schools. This amount received for tuition is practically one-half the amount given by all the Congregational churches of the country and affiliated organizations.

Dr. Warner proved a second Gladstone in making figures stand for moral and spiritual facts, revealed through constructive Christian work in schools and churches. With noble words and great spirit, he dwelt upon the evident fruits of our work among the Negroes and other dependent races, especially as revealed in the results of character-building of those of the second and third generation.

He emphasized the fact that we were the forerunners in industrial education which now has become so general throughout our country. Educational leaders in our whole land now find that the same kind of industrial education that is good for the Negroes is good also for white people. We have vindicated our stand also that the same kind of literary education that was good for white boys and girls is also good for Negroes. We have always aimed to educate for leadership, and that has never been truer in our schools than during the past few years, and is included in our vision of our task for the future. Thoroughly in the background of our convictions has been that religion meant character, and so we have emphasized quality in our training of Negro ministers as well as those that should become leaders in community life.

The race question is forcing itself into the foreground of our country's life at the present time, but on a broader basis than ever before. It does not merely relate to the Negro, but to varied races scattered throughout our land. With that in mind and speaking for the fundamental convictions of the Congregational Church, the speaker declaring that God "made of one blood all nations of the earth," reiterated his belief in the intellectual and

moral strength of the colored people, and his conviction that as a race in due time they would take a place second to none among the nations of the world. In a similar way with different qualities, the Chinese and Japanese have distinctive strength as peoples.

Chairman Rogers reminded the audience that at that time Mr. Roosevelt's funeral was being conducted, and asked all to join in singing Roosevelt's favorite hymn, "How Firm a Foundation."

Dr. Heald, who is superintendent of our mission school work in New Mexico, with fine imagination told of the effective Christian service rendered through the little schools and the larger Rio Grande Industrial School by our band of devoted and loyal workers of the Southwest. Congregationalists began their work in the New Mexican region in 1879-80, and in this wilderness of need our schools have veritably brought the "water of life." There has been a largely increased immigration from Mexico during the last two years. Christian institutions are responsible for serving fully a million and a half Spanish-speaking folks at varied points scattered along our whole Southwestern frontier. This is fully double the number that were within our border two or three years ago. Christian responsibility of the varied denominations working in the Southwest for Americanization and Christianization is very great.

Dr. Cady presided at the after dinner speaking. Stirring addresses were made by Secretary J. E. McAfee, newly undertaking his work as secretary. His interpretation was strong and telling of the great way in which in times past the Association has met crises in demanded service. His assured faith that the Association would do likewise in the present crisis was equally heartening. Dr. J. Percival Huget spoke of the Association as a minister of freedom and mercy in times past and now.

The evening addresses were by Dr. G. Glen Atkins of Detroit and Rev. Harold M. Kingsley, Vice-moderator of the National Council, and now superintendent of the Committee on War Production Communities among Colored People. Mr. Kingsley was at his best, and with wide range of facts at his command he spoke feelingly as a real interpreter of his race's strivings and hopes at this time.

EXCERPTS FROM OUR ANNUAL REPORT

Changes in the leadership of our Institutions

Important changes have taken place in the leadership of our institutions: President I. M. Agard has retired from Tillotson College, after eighteen years of unusually faithful service, and is succeeded by President Francis W. Fletcher, of Gregory Normal School, Wilmington, N. C. Dean L. T. Larsen, of the academic department of Talladega, has gone into Y. M. C. A. service, and Professor James T. Cater, of Straight College, has been promoted to his place. Rev. J. P. O'Brien, D.D., long familiar with our Southern work in his capacity of Sunday School Educational Secretary for the Southwest, has permanently thrown in his lot with us as dean of the theological department of Talladega. He brings new strength to the important field of ministerial education. The Association welcomes distin-

guished Congregational ministers to the leadership of two of the larger independent schools for Negroes. Rev. G. Stanley Durkee, D.D., has recently assumed the presidency of Howard University, Washington, D. C., and Rev. James E. Gregg, D.D., the principalship of Hampton Institute. For the first time in several years all the new principals of secondary schools chance to be Congregational ministers. The pre-eminence of the denomination in the field of Negro education was never more marked.

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Our Churches in the South

All our churches are taking increasing responsibility for the denominational program, not only in raising the apportionment but, through the National Convention of Congregational Workers among Colored People, pledging themselves to raise their share toward the Pilgrim Memorial Fund. The North Carolina churches have raised their full apportionment of $1,000 for the year. Throughout the South, better economic and agricultural conditions prevail, and the churches are availing themselves of this opportunity to improve their church structures, and to do their part in increasing their pastors' salaries. In this latter particular, the Association is co-operating by a slightly increased appropriation wherever the church is ready to take the initiative. Increased independence and growing self-support is the wholesome order of the day. New church organizations are to be reported at Homer, La., and Tallahassee, Fla. The latter church is our second one in the state of Florida. Several mission points have been occupied, thus extending the Christian service to which our churches are called.

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Our Oriental Mission

There was never a time when our Oriental mission, and especially its work for the Japanese people, was more important or more promising than now. The former friction between certain Japanese and certain Americans, which was doubtless largely formented as a matter of propaganda by the German government, seems to be diminishing, and an era of good feeling between the two nations at hand. The opportunity and necessity for building up Christian institutions and Christian ideals among the Japanese people of the coast and especially among those of the Hawaiian Islands, grows greater and more urgent every year and it would not be surprising if this field should some day become one of the most important of all those allotted to our care.

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Porto Rico Churches

Self-support will mean the better organization of our individual Porto Rican churches. During the past year, steps have been taken in that direction under the guidance of Superintendent Axtell. Another factor in self-reliance comes through a better trained native ministry, which is being assured by interdenominational co-operation in a seminary be administered by a local Board of Trustees and by Directors representing the different homeland societies doing work in Porto Rico. For the present year, Superintendent Thomas M. Corson is taking the place of Superintendent Axtell, acting in the supervision of evangelical work, the latter finding needed change of climate by becoming principal of Rio Grande Industrial Institute, New Mexico.

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Indian Missions

On the Cheyenne River, Rev. Rudolf Hertz of Oberlin College and Seminary becomes the new superintendent. Rev. and Mrs. George A. Vennink, who began service with us at the Fort Berthold Mission a year ago, have already assumed charge of our mis-

sionary service among the Crows. Rev. and Mrs. Arthur E. Paterson were commissioned for missionary service early in September in the church of Norfolk, Connecticut, of which Rev. John Barstow, Mrs. Paterson's father, is the pastor. Rev. Mr. Paterson becomes principal of the Fort Berthold School, and assistant superintendent of the church work; Mrs. Paterson, matron of the school. Our new missionary at Likely, California, is Rev. George W. Rawson. The government is applying better principles for the development of a sense of Indian Citizenship and independence in this day when the Indian is doing his share in all forms of patriotic service.

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Our Part in the War

The American Missionary Association is proud of its record in the contribution it has made to the great victory. The colored people felt keenly their responsibility to help win the war and no part of the country has done more in proportion to their powers. At the call of the President all began to conserve. Every acre of land possible was "tackled with a hoe and laughed with a harvest." Cotton, potatoes, garden vegetables, all began to increase and students and teachers enthusiastically turned in to assist. Thousands of cans were filled with fruit and vegetables where there were hundreds before. Brick School increased its cotton 92 per cent, corn 27 per cent and put up 3000 cans. Lincoln Normal School started 148 gardens, put up 2000 quarts, and under the leadership of Miss Tutt organized canning clubs with 11,405 cans as a result. These are samples only.

The Association has contributed so many of her Executive Committee, teachers, and pastors that the work has been sadly crippled in places, but we rejoice in the sacrifice and in the 2580 stars reported from 41 of our schools.

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Woman's Work

Eighteen Women's State Organizations have assumed the salaries of sixty missionaries in various parts of the field, while ten Unions support nineteen missionaries in part. Our increase in receipts prove this true and give us a faith to hope that $50,000 may be realized in 1919.

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Financial

We are again reminded of the comparatively small share in our work which the churches are assuming. There has come to us $85,531.68 from the tuition of our pupils. When one thinks that these children of the backward races, who are very largely from poor homes, have contributed one-half as much as the whole three-quarters of a million of our church membership, it surely cannot but rebuke us. The total receipts for current expenses for the year, including the income from the Daniel Hand, Edwin Milman Pierce and Hall Funds have been $712,302.34, of which amount $171,504.86 or about 24 per cent has been received from the churches and their affiliated organizations. This compares with about 30 per cent during the years 1914-15 and 1915-16 and about 27 1-2 per cent during the year 1916-17. Ought not the churches to whose control the Association is committed to increase this percentage of financial support?

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Endowment Funds

During the year the following amounts have been received for Endowment Fund:

Talladega College (additional)	$ 2,500.00
The Dewing Fund (additional, legacy)	2,151.11

The Hannah L. Morton Fund (additional, legacy)	2,000.00
Asa W. Kenney Fund	25,000.00
Mehetabel C. B. Baxter (legacy)	2,875.00
Strong Memorial Fund (legacy)	104,540.32
	$139,065.43

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Summary of Receipts for the Year

For Current Work—General Receipts		$634,994.62
Daniel Hand Fund Income		70,952.72
The Edwin Milman Pierce Fund Income		6,355.00
		$712,302.34
Income not in Current Receipts		5,255.19
Sundry Endowment Funds	$139,065.43	
Daniel Hand Fund	237.50	139,302.93
Making total receipts for the year		$856,860.46

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Legacies

Our great falling off has been in legacies available for current work. Perhaps under the financial conditions, the status of the stock market and the large investments of estates in Liberty Bonds, this is no more than should be expected, but it has left us seriously handicapped. Again do we call the attention of our constituency to this form of benevolence and to our system of Conditional Gifts as one of the safest and surest investments listed.

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Faithful Work.

In many respects, the year has been exceptional in the history of the Association. This has been due in no small measure to the earnest and faithful work of our corps of secretaries. Dr. Loomis, in addition to his duties as Associate Secretary, has been assigned the task of supervising the Central District which now combines the Interior and Central. The three District Secretaries, each in his respective field, has also rendered most efficient service.

A GOOD RECORD AT MEMPHIS

TWO years ago the Second Congregational of Memphis, Tenn., was without pastor or building. Today it is again one of the important churches of this great center of population and commerce and is putting into effect one of the finest social service programs to be found anywhere in the South.

Rev. R. S. Brown, the pastor, comes from the A. M. E. church at Butte, Mont. He was educated at Wilberforce, but married an Oberlin girl, a Congregationalist—and there hangs the story.

Mr. Brown served for three months as Y. M. C. A. secretary at Camp Funston last winter, where he got a most intimate contact with soldier life, and came back with both a vision of the large social task before the churches of today, and a definite program as to putting this vision into action—a rare combination to be sure.

Memphis would deserve note if it were merely that the Le Moyne Institute exists there and was made a community factor of extraordinary influence, by the work of Andrew J.

Steele and other devoted A. M. A. teachers and missionaries. The church has been fortunate in having had such men as Clarke and Sims and Imes as pastors. This Memphis church entertained the National

REV. R. S. BROWN

Convention of Congregational Workers Among Colored People twelve years ago when that strong organization was yet the substance of things hoped for and the evidence of things not seen.

The composition of the church membership at Memphis—largely Le Moyne graduates, intelligent, successful, resourceful, and rather non-missionary — represents the same type of better class people found in New Orleans, Mobile, Savannah, Charleston, Montgomery, etc. The task of these churches is plainly to harness up these fine forces in social and community service. It is this that Russell Brown has accomplished in Memphis. "The Plymouth Community House" is known throughout the city by both black and white. It has the entire good-will of the colored people and the friendly active interest of the white people. Located across from Le Moyne Institute and the center of a growing community of Negro home-owners, it originally was a twelve-room residence standing on a lot 150 by 150 feet facing three streets. The upper story has been remodelled into handsome quarters for the pastor's family. On the main floor is an auditorium, seating 300 people, where the church congregation now worships; a rest-room and a reading room for soldiers under the Memphis Colored Circle of War Relief that was not only organized to do service but is actually carrying out its program. In the basement are shower baths and swimming pools. On the lawn there is a band stand and a playground. The plant is being used every day.

It is no unusual sight to see 40 or 50 soldiers sleeping overnight in the auditorium turned temporarily into barracks. The municipal authorities have become interested and are furnishing water free for the swimming pool, an orchestra for a public concert each week and playground apparatus.

The building to be used for these purposes remodelled extensively, now forms an attractive unit of a very attractive neighborhood. The property today is worth at least $12,500, $7,000 having been put into these improvements.

The working out of the social service program has interested the white people. They have given money, a heating plant for water for the pool, a bale of cotton, etc. Only recently the white women workers at a local laundry sent $43.00 as a donation to the work. These gifts from unusual sources reveal at once the hold that the Negro soldier has on the imagination of the people, and a new appreciation of new forces for uplift. On the Negro population the work was broadened the vision of community problems and demonstrate ways of meeting them. It is very encouraging to see how this work appeals to business and professional men both within the congregation and without. Bankers, school teachers, mail carriers, lawyers, business men are all taking interest. It seems a good recipe for a church to actually get a real live

program started if it wants to interest the tired man of affairs.

Mr. Brown and his people have a vision of a larger staff of workers; a real community center, a first class plant with adequate equipment out of debt by May 1st, 1919. Will the Memphis church be able to do it? With its present faith and enthusiasm, leadership and fellowship and its appeal to its friends on the basis of service accomplished, there is every reason to expect the church, and the Plymouth Community House to write a new and glorious chapter of service in Memphis.

ONE HUNDRED LYNCHINGS IN THE SOUTH SINCE THE WAR BEGAN

THE lynching of four persons, two of whom were girls, at Shubuta, Mississippi, has called out protests from leading papers in the South. The Memphis Commercial Appeal in its editorial says:

"We ornamented the first page of The Commercial Appeal Wednesday morning with the story of a lynching which took place in Arkansas.

"We carried the story of a lynching at Hickman, Ky., a few days ago.

"During the war there were a subsidence of lynching in the South, but now that peace has come to the world the industry is reviving.

"When will the conservatism of the South and when will the intelligence of the South assert itself in such a way as to have the punishment of all crimes meted out in a court of law?

"When will the Southern people stop destroying themselves by lynching Negroes when it is so easy

legally to punish a Negro malefactor?

"The lynching business has become such a matter of course and the mob seems to sway such an influence that right thinking men in a community are deterred from protesting. It has even become so that the newspapers pass lightly over these occurrences.

"The lynching spirit has become so dominant that it is not 'good form' to protest. If anyone does denounce what has been done, there is often an answer that he is not loyal to the doctrine of race superiority and somehow he is advocating in Negro equality."

The New Orleans Times says:

"The entire country was shocked at the recent lynching of four Negroes at Shubuta, Mississippi, and no section has been more outspoken in its condemnation than the South. That this crime against the law should be perpetrated at this time of the year when we are taught 'good will to all' and when humanity is working harmoniously to create a universal feeling of peace and order, is deplorable. The fact that two young Negro girls were among the victims of the mob intensified the feeling of indignation. No excuse can be offered for the violation of law; there was not the slightest difficulty in arresting, trying, convicting and punishing the Negro guilty of Dr. Johnson's murder. At this time when the world is aroused against the deeds of violence; and determined and organized to enforce the reign of law, it is unfortunate that it should have to face a wholesale lynching like that at Shubuta."

Meanwhile the lynchings multiply. The signing of the Armistice on November 11 was celebrated in the South—that day—by the lynching of three Negroes. ONE HUNDRED LYNCHINGS SINCE THE WAR BEGAN has been the response to the president's proclamation.

But we take some courage from the fact that indictments have followed this brutal crime and that twenty of the mob outlaws are now on trial. We hope we may announce later their conviction and punishment for murder. We wish we had good ground for hope.

BOOKER T. WASHINGTON FLEES FROM THE SOUTH HUNTED BY AN ALABAMA MOB

TIDINGS from Tuskegee dated December 23 last, relate that the son of the founder of Tuskegee was compelled to flee from the South to save his life. It appears from the "Eagle" that the young man who was serving as a claim adjuster at the Mussel Shoals plant near Sheffield, Ala., which is engaged in war work for the government,—the plant employing nine thousand men,—had denounced the action of the mob which recently lynched a colored man at Sheffield, naming some of the participants, with a demand that they be brought to justice. For this, the hatred against him was so pronounced that he was forced to flee for his life, and taking his wife and children he made his way with the aid of white friends through several states and into Ohio.

He escaped injury and doubtless death in his travel from Mussel Shoals only by providential interference. Telephones were busy and small bands were holding up vehicles and searching the trains in every direction.

After several days of quiet in Ohio, young Washington against the advice of his friends made his way back to Tuskegee and his own home, but no sooner had he arrived than he was waited upon by friendly

whites who warned him of the conspiracy and plots to wreak vengeance upon him for his stand against the Sheffield outrage. His friends acknowledged their pain at the necessity imposed upon them by the mob and its lack of regard for justice and right, but felt that they would be powerless to protect young Booker, and possibly the institution, if he remained there.

Acting upon the spirit of sacrifice of self and his duty to the great work of his father, young Washington under cover of darkness again made his way to a distant point and entrained for St. Louis where he now is with his little family of wife and two young children.

Thus the criminal-minded minority in Alabama again blots the fair name of the state and the rest of the justice-loving people there in spite of the incomparable work of the father of young Booker Washington. There is no denying the fact that the late Booker T. Washington gave international reputation to Alabama and placed Tuskegee in the vocabulary of the world as well as proved himself a constructive educational reformer.

The Eagle commented upon the Sheffield lynching at the time, and pointed out the premeditation on the part of the mob which boldly announced its intention to pursue and kill others.

The "Eagle" correspondent interviewed young Booker Washington, and finds him undaunted by this concrete illustration of race hate in the South. He is a very competent young man and has the reputation of carrying through to successful conclusion anything which he undertakes. Young Washington's work at the government plant has been highly commended.

A multitude of friends will deeply sympathize with our beloved Editor and Honorary Secretary in the passing of Mrs. Beard who left him on Christmas morning and upon the eve of the fifty-fourth anniversary of their wedding; a glad release from weary years of weakness and of pain. We at the same time appreciate his loneliness at the breaking off of such long and intimate companionship, and the sudden ending of the tender and devoted care for the dear invalid which had become a household habit.

Supremely precious at such an hour are the consolations of the Christian faith. . . .

—Samuel Lane Loomis.

In the death of Rev. Martin L. Williston, which occurred on November 11, 1918, the American Missionary Association has lost a devoted friend who in early years was in the service of the Association, and who through all the subsequent years proved abundantly his friendship and his loyalty. Mr. Williston before entering the Congregational ministry was a soldier in the Civil War, having left his college course at Amherst in his ardent patriotism. After the siege of Port Hudson, he returned to Amherst College and was graduated with the class of 1864. He then entered Union Theological Seminary, but the call of the Freedmen was so urgent that he left his studies and began work in Wilmington, N. C. Mr. Williston as principal of the school remained one year, and returned to his theological studies. His subsequent pastorates included Flushing and Jamestown, N. Y.; Chicago, Ill.; Barrington, R. I.; N. Attleboro, Mass., and Pomfret, Vt. While he was living in Flushing, he was brought into close relations with the American Missionary Association which then and during his subsequent life was dear to his heart for its work's sake. The American Missionary Association pays tribute to his memory.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for December and for the three months of the fiscal year, to December 31st.

RECEIPTS FOR DECEMBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917.	13,451.97	581.46	3,063.98	22.00	105.60	17,225.01	2,913.79	20,138.80	4,746.33	24,885.19
1918.	12,873.80	444.91	2,344.08	.....	49.14	15,711.93	2,080.44	17,792.37	5,000.09	22,792.46
Inc.	.....	.....	.....	.....	.....	.....	.....	.....	253.70	.....
Dec.	378.17	136 55	719.30	22.00	56.46	1,513.08	833.35	2,346.43	.....	2,092.73

RECEIPTS THREE MONTHS TO DECEMBER 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917	28,186.71	1,019.24	9,805.12	3.00	143.39	39,157.46	2,716.14	41,873.60	13,151.95	55,025.55
1918	26,615.44	676.57	6,019.04	.....	121.55	33,432.60	1,235.68	34,668.28	17,588.41	52,256.69
Inc.	.....	.....	.....	.....	.....	.....	.....	.....	4,436.46	.....
Dec.	1,571.27	342.67	3,786.08	3.00	21.84	5,724.86	1,480.46	7,205.32	.....	2,768.86

Designated by Contributors for Special Objects; outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917.....	1,337.95	298.02	1,190.86	22.00	456.35	3,305.18	6,294.21	9,599 39	.....	9,599.39
1918.....	795.26	314.32	745.83	.....	57.00	1,912.41	6,502.26	8,414 67	.....	8,414.67
Increase	.....	16.30	.....	.....	.....	.....	208.05	.....	.....	.....
Decrease	542.69	.....	445.03	22.00	399.35	1,392.77	.....	1,184.72	.....	1,184.72

SUMMARY OF RECEIPTS THREE MONTHS TO DECEMBER 31

RECEIPTS	1917-18	1918-19	Increase	Decrease
Available for Regular Appropriations.....	55,025.55	52,256.69	.....	2,768.86
Designated by Contributors for Special Objects	9,599.39	8,414.67	.....	1,184.72
TOTAL RECEIPTS FOR THREE MONTHS.....	$64,624.94	60,671.36	.....	3,953.58

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The year just closed was again the banner year. It broke all previous records. Our receipts in 1918 were much larger than the receipts of the preceding year, and exceeded those of our previous best year.

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War conditions affected our work in the year 1918 by preventing many churches from carrying through the building projects they had planned. But we helped to complete many houses of worship and parsonages during the twelve months, though we urged postponement of building till the price of materials and labor shall be reduced.

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The Church of the Redeemer, our Italian church in Brooklyn, has twenty-two stars in its service flag. These newcomers from sunny Italy make patriotic Americans under the stars and stripes.

♣ ♣ ♣

Our church in Percival, Iowa, seized the occasion of the pastor's vacation to redecorate and renovate the house of worship, and then went "over the top" in raising more than its apportionment.

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Our church at Beardstown, Illinois, dates back to 1850. About a decade ago the misfortune of losing their house of worship by fire came upon them with crushing force. This was not strange, for some five or six hundred churches burn up every year. They rallied, rebuilt in better style, and under the leadership of the Rev. George Williams are paying off the debt.

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Did you know that not half our Congregational churches have homes for the minister? A few less than three thousand of them have parsonages. A few more than three thousand of them have no parsonage at all. Do you think this is right? Our motto is, "a good home for every pastor."

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Sorrow clouded the closing month of the year because of the death of the Rev. H. H. Wikoff, who had for nearly twenty-five years been the valued and efficient Field Secretary of this Society for the Pacific district. Suddenly stricken with a cerebral hemorrhage on December 9, he lapsed into unconsciousness and passed on to his heavenly home on the 23rd.

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The Rev. Edwin Sidney Williams who died in California in December was one of Mr. Wikoff's predecessors in our work. A loyal son of Yale, a devoted minister of the gospel in Minnesota and California, a man who radiated sunshine wherever he went, he gave three years of admirable service to this Society among the churches of the Pacific Coast.

PARK STREET CONG'L CHURCH, BRIDGEPORT, CONN.

PURCHASING THE PROPERTY

By Charles H. Richards

THE ideal location for the new building having been chosen, the church should acquire it by purchase, unless some generous donor gives it. If possible the services of a good lawyer should be secured to assist the church in acquiring the property, to guard against mistakes, and to make sure that the transfer of title to the incorporated church is correct in every detail. A small error at this point may cause great trouble at a later date.

Ground enough should be purchased to make ample provision for future additions or for other buildings such as the parsonage and parish house.

A competent surveyor should determine exactly the metes and bounds of the plot of ground, that the church as the new owner may know precisely what belongs to it.

A careful search of the title should be made, that there may be no uncertainty as to the ability of the seller or donor of the property to pass clear title to it, without any cloud upon it, and with no unsatisfied liens resting upon it. In many places it is possible to secure from a strong and reputable Title Guarantee Company a policy of insurance on the title guaranteeing its perfection. Or the lawyer having charge of the case may himself examine the abstract of title or search the records for himself. If the property has passed through many hands, it is important to make sure that each transfer was valid, and that no incumbrance of any kind rests upon it.

Care should be taken to exclude from the deed any condition or restriction which would impair or limit

the absolute ownership of the property by the church.

Never accept a deed which states that the sale or gift of the land is for religious or church use only, because if the church in some later year should wish to sell that lot in order to move to a more favorable location, they could not escape from that location unless the new purchaser wished to take it for a religious use. No bank nor building society could make a loan to such a church taking as security a mortgage on the real estate, because if the enterprise failed they could not get their money back unless they could find another church to buy the abandoned property.

Never accept a deed which contains a reversionary clause stipulating that if the church fails the property shall revert to the seller or donor or to the heirs of the same. A church holding such a deed is not in full ownership of the property, but is only a tenant with a continuing lease of the ground. This reversionary claim can be renounced and vacated by the parties transferring title to the church, or their heirs may take such action, thus clearing the title. But this depends entirely upon their willingness to do this, and frequently a request for such renunciation is refused. Many churches have found themselves seriously embarrassed by such reversionary claims, and it is better to avoid the difficulty at the outset by declining to accept a deed with such a limitation. Absolute ownership of the ground should be obtained.

One exception to this rule may be noted. We are now realizing that a church exists not for itself alone, but as a part of a great Fellowship which we call a denomination. The life and work of each church are closely bound up with those of the thousands of other churches which are affiliated through associations, conferences and councils. Most of our young churches are generously assisted in their early development by the contributions of their sister churches. It is increasingly felt, therefore, that the property of these young churches should be so safeguarded that in the possible failure of their work, when the membership shrinks and the work has to be given up, whatever assets remain shall revert to the denomination to which the church belongs. Thus the church will live on through the transfer of its equity to some other promising enterprise. This is in accordance with the legal principle universally recognized that money given for a specific purpose shall be sacredly protected for the work for which it was originally donated.

Absolute title should be vested first of all in the incorporated church in a deed containing no conditions or reversionary claims. Care should be taken that the exact corporate name of the church, word for word, is written into the deed, as even a slight deviation from the name by which it was incorporated and which is officially recorded by the state may cause future trouble.

When this has been done, title may be transferred by the church to the State Conference (if incorporated), which body should immediately retransfer title to the incorporated church for its perpetual use, with responsibility for its care and improvement. This deed may stipulate that in case the church is unable to maintain its life and work the property shall revert to the State Conference or other denominational body. If a bank or building society gives or loans money on mortgage upon the property, the state body executes a waiver of its reversionary claim until the loan or grant mortgage is satisfied, after which the entire equity is under its care. This method is being widely observed and is found satisfactory. It gives protection to the church and to the denomination alike.

The deed having been carefully drawn and duly executed, the transaction is completed by the payment of the purchase money. It is important that the lot be fully paid for be-

fore any building is done. It is a well established legal principle that the land carries the building, and that whatever is constructed upon a lot belongs to the owner of the lot and cannot be removed without his express permission. It is unsafe, therefore, to begin building until the church has come into complete ownership of the land by full payment. It is easier to raise the money for the entire cost of the lot in advance than at some later time. Hope and purpose and readiness to sacrifice are more easily kindled in anticipation than when people wake up to the realization that what they had supposed they owned is not really theirs at all. Enthusiasm is dampened by that discovery. Get the money and pay for the lot at the outset, freeing it from all incumbrance, and the way is then clear for building.

It remains only to be said that when the incorporated church has purchased the land for its building, the deed should be duly recorded in the proper county or state office for that purpose.

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REV. H. H. WIKOFF

THE Christian church lost a valiant worker and the Pacific Coast a knightly soul when the Rev. H. H. Wikoff was called from earth on December 23. He had seemed to be in the full strength of manly vigor up to the moment when

REV. H. H. WIKOFF

he received the fatal stroke. He had but recently returned from an extended trip with our Treasurer, Mr. Charles H. Baker, traversing the whole length of the coast from Seattle to San Diego, visiting many churches. He was in his office Monday morning, looking after his correspondence with his usual diligence and good cheer. He attended the ministers' meeting, and went to luncheon with several ministerial friends, apparently in perfect health.

Half an hour afterwards he was found to have lost the power of speech, and entered upon that sleep whose awakening was in heaven December 23. It was a wonderful Christmas for him!

Born in New Jersey more than three-score years ago he filled his life with rare usefulness. A graduate of Princeton, he gave himself to the work of the Christian ministry with whole hearted devotion. A man of fine presence and persuasive address, several churches enjoyed his earnest preaching and his faithful pastoral work, both East and West.

Attracted to California not only by the lure of the climate but by the opportunity of Christian service, he became the pastor of one of our Congregational churches in San Francisco. Thus he exchanged the East for the West, and the Presbyterian fold in which he had been born and reared for the Congregational fellowship whose greater freedom he enjoyed. The change did not weaken his faith for he ever remained rather conservative in belief and earnestly spiritual in his life.

In 1895 he was called to be the Field Secretary of the Church Building Society, and for nearly a quarter

of a century he has been its indefatigable and successful representative in ten states and territories of the far West. He knew and loved the churches there, and cared zealously for their welfare. He assisted them in getting grants and loans to complete their buildings, and helped many of them out of serious financial difficulties. His own experience gave him great sympathy with the pastors pressed by problems, and he was ever ready to aid them. He awakened much interest in the work of this society, and enlisted the generous cooperation of individual givers who sent conditional gifts to our treasury.

Mr. Wikoff's long experience and intimate knowledge of the churches made him a wise counselor and skilful helper of the struggling churches in his great field. In his long journeys, extending from Alaska to Arizona, while he cared faithfully for the material interests involved, he was more concerned with the progress of the kingdom in the inner life of men. He rejoiced in the fruits of evangelism. He wanted to see the churches grow, and gain more power for large usefulness. He wanted to see the civic life of that great West filled with the spirit of Christ, the spirit of brotherhood and service. During his twenty-four years as Field Secretary the churches in his district increased from three hundred and nine to six hundred and fifty-seven, and we cannot doubt that he was a large factor in developing the better life of that great region through his work.

One of the last things Mr. Wikoff did was to prepare and send to New York an illustrated lecture entitled, "Pilgrims of the Pacific Coast." It is a graphic and interesting story of the development of church life in those sunset states, and the growth of the ideals and institutions of our Mayflower pioneers in that part of the country. As soon as the pictures can be duplicated this lecture of his will be available for ministers and churches, and he will be speaking to them for years to come of the work which he loved.

Last summer he revisited Alaska as part of his field. He was planning to come in January to Chicago to the Mid-winter Conference. But he has gone on a longer journey, to that city of the soul, toward which his face was always turned.

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SOUTHERN HERALDS OF THE CROSS

A TRAINING SCHOOL OF THE PROPHETS

WE have frequent applications to assist in completing houses of worship for ministers in the South, and it has been a pleasure to respond to them. We have four hundred and twenty-six churches of the Pilgrim faith and polity in that great section of the country. They are the spiritual children of the men of the Mayflower, and believe that democracy in the church is as desirable as in the state.

Some of these churches are for Afro-Americans, for whom our churches have done such a remarkable work through the American Missionary Association in the matter of Christian education. Luckily the Church Building Society is color-blind, and has responded as promptly

ATLANTA THEOLOGICAL SEMINARY, ATLANTA, GEORGIA

ATLANTA THEOLOGICAL SEMINARY

and gladly to appeals from churches that represent the nearly ten million Negroes in our country as to those whose membership is of Caucasian stock. The ministry of the colored churches is well provided for by theological schools at Talladega and Fisk and Howard Universities.

But the new South is giving increasing attention to the ideals of the Pilgrim Fathers, and will be ready to join in our great Tercentenary celebration next year with much enthusiasm. At any rate a rapidly growing number of intelligent people there have caught the spirit of the new age and are ready for modification of old methods so that freedom, justice, and brotherhood shall dominate the life of the people. They like a church that has a clear and inspiring faith coupled with liberty. A few such churches were in the South before the Civil War. Since that time Congregational white churches have been organized in considerable numbers, and stand as beacons of spiritual freedom in many states. We have helped to build their meeting houses and shelter their pastors.

There is much reason for the conviction that these Southern churches should have Southern leaders to a large extent. A ministry native to the soil will be effective. They must be sought and trained, for the most part, in the section where their labors are to be. There is an earnest piety and a religious devotion in that section favorable to the production of good ministers. There have been great preachers there. There is abundant material in Southern homes for noble-hearted pastors and strong pulpiteers in the days to come. If our Pilgrim fellowship is to have a share in the religious development of our entire country and not merely one or two sections of it, we should be finding and training heralds of the cross for the South, as well as for the North and West.

This makes the Atlanta Theological Seminary an institution of great interest to us. It is youthful in years, but has secured a fine start and has already done a fine work. Its Presidents and Professors have been able and devoted men. A goodly number of students have received instruction and have gone out to preach the gos-

pel. Some of them have won laurels not only in the South but elsewhere. It is probable that more and more candidates for the ministry will go from Southern homes to this Seminary. The institution is now so closely connected with our Piedmont College at Demorest, Georgia, that Dr. Jenkins is president of both institutions. The College will undoubtedly be a feeder for the Seminary.

While this Society had no share in the erection of the building of the seminary, it has a special interest in it because it trains the preachers who proclaim the gospel message in the churches we help to complete. Our readers will be glad to see the fine equipment which has been secured for this training school of the prophets in Atlanta. A visitor would have found half a dozen years ago only a single brick building, formerly a dwelling house and but poorly adapted to the needs of a school. One may get just a glimpse of it in the rear of the main building.

dent's house, and the two older buildings. The main hall includes a beautiful chapel, a good library, and very attractive recitation rooms. The president's house is a large, well-appointed and modern house, good enough to be a parsonage for any minister, and therefore good enough to shelter the trainer of ministers.

These new buildings have been secured through the indefatigable efforts of President E. Lyman Hood, who has interested many generous Congregationalists in the great work for the religious needs of the Southland. Dr. Hood has lived long in the South, as pastor, superintendent, and president, and is an enthusiast in his belief that without encroaching on the work of any other denomination there, we also have an important work to do in developing churches in the South as well as in other sections of the country, that the ideals of freedom, faith and fellowship which we cherish may find expression in the

PRESIDENT'S HOUSE, ATLANTA THEOLOGICAL SEMINARY

A fine group of buildings now stands on the large campus looking down upon the street, including the main hall, the dormitory, the presi-

pastors and people bearing the Congregational name. We believe his hopes will be justified in the not distant future.

THE CONGREGATIONAL EDUCATION SOCIETY

KIDDER INSTITUTE, MISSOURI

By Prof. G. W. Shaw

KIDDER INSTITUTE is distinctly a missionary enterprise. It reaches a class that with few exceptions could not be reached by any other school, for but few of our students would have a desire for an education if not incited by this school, or having the desire they would not have the means necessary to go elsewhere.

One of our graduates once said in a chapel address:

"I am glad that the march of empire stopped long enough to plant Kidder Institute, and that Kidder Institute came to me for I could not have gone to her."

The school does not wait for students to seek her but she goes out to seek them. The principal drives hundreds of miles among the farmers convincing them that though they are poor their children may have the privilege of an education.

After hours of persistent urging and persuasion the principal, several years ago, prevailed upon a father to send his oldest son to Kidder Institute for six months. With this start the young man with the aid of the school and what the principal gave him was able to work his way through to graduation. That young man is now auditor of one of the greatest railway systems in the West.

His next brother is assistant secretary of the Kansas City Life Insurance Company. Two younger brothers are professors in Stanford University and another a professor in the University of Illinois.

Sixty out of one hundred teachers in Caldwell County, in which the Institute is located, have received their education there and a number of home missionary preachers were educated in this school and several missionaries in foreign lands.

The school is decidedly Christian. More than ninety per cent of the students become Christians before leaving. The very great majority of our graduates are Christians.

Most of our students are the children of farmers and they are very conscientious and earnest and many of them are required to make great sacrifices in order to secure an education, and so they yield easily and naturally to the Christian influences that prevail here. Hence when a student goes out from us he carries these very ideals and sentiments with him.

A few years ago a young man upon going home started a Y. P. S. C. E. in his home church. Three young girls became teachers in adjoining county schools and at once started a Y. P. S. C. E. in the local church.

Each year we have a revival in which from thirty to forty are converted. There are more conversions here from year to year than in all our churches in Kidder Association. No other institution of whatever name has a greater influence for good maintained at however great expense. No other institution known to the writer does more good for the amount of money expended.

It will be difficult to see where money expended in benevolence would do more good, the influences of which would be more far-reaching, nor could anyone better project himself in the future than to incite some aspiring eager youth to a noble and useful life.

TWO GIRLS AND THEIR HUNGER FOR EDUCATION

By G. W. Mitchell, Principal Franklin Academy

DURING the summer of 1917, two letters came to me among many others concerning the desire of young people to come to Franklin Academy.

First. From an aged woman on behalf of a granddaughter. The situation: An old man and his wife, on a little sandhill homestead. Too old to work, they rent the land to a neighbor for a share of the crop. A small field of winter wheat on which great hopes had been centered proved to be winter-killed, and a total loss. A field of corn, blasted by the hot winds and drought is a total failure, too poor even to make fodder. Scarcely hay enough to feed the cow over winter. A granddaughter who is eager for an education, to enable her to teach country school to help in supporting the family. A year at Franklin Academy will enable her to do this.

Grandparents, by utmost economy, will try to clothe her if she can work for her board. Absolutely no other means.

We tell her to come to Franklin Academy, and we will see her through. She comes and works at anything we can assign her, to earn half the total expense of two hundred dollars, with the promise that I will find some one interested in girls who will provide the other half—one hundred dollars—to give her this chance. A fine girl doing fine work in the kitchen and in the classroom.

Second. A home on the prairies of eastern Colorado. A girl of almost extraordinary hunger for knowledge. A mother, planning through the years for a chance for this child, whose teachers in the little country school, Domsie-like, have scented Latinity and discovered a "scholar" in this "Lassie o' pairts."

The mother writes, "We can pay her fare to Franklin and buy her books if she can work for her board." I tell her to send her on and we will find her work for half her school expenses and find some one to furnish the other one hundred dollars.

And so she comes, eager, diligent, faithful, with a real promise of making "Another scholar in the land."

Now what would you have done, in my place? I believed some one or two of the many people who believe in girls would be glad to furnish the two hundred dollars needed to give these two girls so eager for an education a chance to have a year in Franklin Academy.

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THE CATHOLIC CHURCH AND THE PARISH SCHOOL

By Prof. Walter S. Athearn in the Pilgrim Magazine

THE recent annual meeting of the Catholic Education Association adopted the following resolution: "In these days of materialistic tendencies and weakening faith, the need of keeping before us the ideal—'Every Catholic child in a Catholic school'—cannot be stated too strongly. As far as human wisdom can foresee, the preservation and spread of the Catholic Church in this country depend upon the adoption by priests and people of a parish school. The association records its sense of the importance of the parish school, the sole educational advantage of the majority of our children, and, with all the power at its command, urges upon Catholic parents the duty of sending their children to schools in which together with secular knowledge, they will imbibe the most excellent knowledge and love of Jesus Christ.'

Just how seriously do Protestants take their church schools? Read the reports of the great church conventions that have been held during the past year. Do programs and resolutions urge the adoption of a strong policy in support of church schools?

A survey has recently been made in Malden, Mass. It shows that the Protestant children have open to them twenty-four hours of opportunity for religious instruction annually. The Jewish children have open to them 180 hours of religious instruction annually. The Catholic children have open to them 480 hours of religious instruction annually. Everything else being equal, in fifty years will Malden be a Protestant, Jewish or Catholic city?

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THE VALUE OF THE SUNDAY SCHOOL TEACHER

"GO on with your work, I beseech you," said an English statesman to Sunday School teachers, "for Britain has problems enough to solve as things are; what they would have been without the work of the Sunday Schools I tremble to think." And who would not have trembled to think what the manhood of Britain would have been without the work of these schools? And, indeed, I have often felt that if only Germany had had Sunday Schools, those channels of the free Spirit of God, where men and women, untuned to state policies or ecclesiastical shibboleths, teach the things of Christ, this world catastrophe could never have taken place. Then Potsdam could never have made an empire drunk with a mad ambition, which, because God is not dead, could end only in disaster to itself and endless woe to the world.

What a challenge the hour, therefore, brings to Sunday School teachers to be the best and to do the best to build up a new world in hope and righteousness! Our only door of outlook toward a better day is through the children. In their young eyes as through a telescope shine the stars of promise. The next two generations carry with them the world's great chance of swift deliverance from this present hell and its aftermath of woe. How eager Sunday School teachers should be to equip themselves for their patriotic and holy task of making men and women citizens of America, of the world, yea, of the kingdom of God.

—Pilgrim Magazine.

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DIPLOMACY

MR. JOHN W. FOSTER, in American Diplomacy and the Orient, mentions the following names of missionaries conspicuous in diplomatic negotiations in the Far East: Dr. Robert Morrison, Dr. Gutzlaff, Dr. Peter Parker, and Dr. S. Wells Williams, and then significantly says: "These are cited to show what an important part the missionaries have borne in the international relations of the Pacific. A detailed examination of these relations will disclose that up to the middle of the last century the Christian missionaries were an absolute necessity to diplomatic intercourse."

The first treaty that the United States made with China in 1844 involved missionary participation, and Hon. Caleb Cushing, the representative of our nation at the time, said of Drs. E. C. Bridgman and Peter Parker, who assisted him, "they were invaluable as advisers." Drs. W. A. P. Martin and S. Wells Williams also had an important part in the Tientsin treaties of 1858, and to the latter was due the insertion of the famous "toleration clause," guaranteeing religious freedom both to citizens of the United States and to Chinese converts.

—Adult Bible Class Monthly.

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

WHO IS TO BLAME?

By Rev. S. E. Lynd, Phoenix, Arizona

LET us call him Harry. "Baby Hawk" the boys called him because he was man size and only sixteen. He had lived without want and without care. Lack of responsibility had left him a child in experience, and his body had outstripped his mental development. He had "outgrown Sunday School," for on account of his size there seemed no appropriate class in which to place him.

With his mother a society woman and his father an inebriate, there proved to be no one to care what became of Harry, save one, his little sister Marian who cared a great deal. Marian was a frail child but strong in that which counts for most in life, —a sweet and loving disposition with a high sense of moral consciousness. With almost a supernatural vision of the effects of right and wrong she was the guardian angel of her home, and had the others listened to her the tragedy in their family life would not have occurred.

The father was a harness maker by trade and when not "in his cups" had generous patronage and did excellent work. At the time when our story begins he had been drinking quite heavily, and, as a consequence, was out of work and out of temper. After a day of debauch, from which he was apparently unable to sleep off the ill effects, he arose one morning an unbalanced brute; nothing could please him, even his sweet little girl could not console. Pushing her roughly aside, he threw his wife to the floor with a blow from his ham-like fist and rushed out of the house cursing family, home, and God, literally a raving maniac. The boy Harry was suddenly developed from childhood into determined youth and seizing a loaded revolver, he too, rushed out in pursuit, the irresponsible avenger of his mother's wrong, and when his father turned at bay, shot him in his tracks.

Of course the law must be vindicated. Harry was arrested, tried, convicted, but because of his youth was not executed (capital punishment prevails in his state.) Instead he was sentenced to state prison for a term of twenty years. Who was to blame?

This incident is not fiction but an actual experience. I visited that home which, because of intemperance, was in one short hour changed from social leadership to one of mourning and sorrow. The father was taken to the burying ground, the son to the state prison, the little girl to her bed from which she never again rose. In deep agony the mother pleaded with me to save her boy, all she now had left. How could I save him from a law molded and controlled by criminal lawyers, the leader of whom on the very floor of the state senate denied my right to be heard in the defense of childhood, of homes, of society, and of state, claiming that to pass such laws as I had recommended would interfere the income of those who made their living from prosecuting criminals, according to their interpretation of state laws?

Yes, Harry must pay the penalty, but the man and the business that transformed Harry's father into a brute and sent him to a drunkard's grave by a shot from the hands of an irresponsible son, may go free.

I visited that home and knelt by the bedside of little Marian, who, never strong, succumbed entirely to the awful blow. Almost with her last words she begged me to save her brother Harry. I visited him in the prison and arranged that he should join a class of fourteen others who were under sixteen years of age. I have done what I could to follow the last injunction of little Marian whom he never saw again, and of the boy's mother who told me she had read of such things happening elsewhere but gave them no serious thought until they came to her own home and took her own family.

In my survey of crime in one of our great states I found that out of nearly sixteen hundred juvenile commitments only a little over two per cent had ever been to Sunday School or had known anything of the value of a Christian influence. We have over thirty million children in this country alone who are under sixteen years of age—a great army of undeveloped manhood and womanhood pleading for the right kind of home life, for the right kind of instruction, for the right kind of leadership. In order to protect these children, to purify the homes and strengthen our country, we must not only agitate, educate, and elevate the standard of recognition for places of position and power but we must have more Sunday Schools of wide spreading influence so that little Marian's wish may be gratified and brother Harry kept from disgrace and crime.

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A GLIMPSE OF NORTH DAKOTA SUNDAY SCHOOL WORK

THE Uhlman Ranch Sunday School was organized in McKenzie County on the last Sunday in July, 1918. The parish of which this school forms a part is forty miles long and thirty-five miles wide. It contains four organized churches and two other missionary points. The pastor himself is a "homesteader." When this sixth school in his parish was organized, fourteen people came together at eight o'clock one Sunday evening. The gathering took place in an old log house, and the hallowed memories of that beautiful Sabbath eventide will ever abide in the lives of the little group meeting in the woods, twenty miles from a railroad.

Iota Flats is another rural community. Nine miles of lonesome prairie separates it from the nearest railroad town, and the people are struggling with the problems of pioneer life. The homesteads have been "proved up," but no one is yet on the safe side of the financial line. A few years more with fair crops and mortgages can be paid, better homes built, and community life greatly improved. During a long interval without regular pastoral service, the writer held occasional services of worship. Visiting the people in this way one Easter Sunday afternoon, they urged that as soon as possible another service be held as there were several children to be baptized. The time was set, but the day proved to be stormy. Nevertheless from near and far the people came. Eleven children and young people received Christian baptism and six of them united with the church. The Sunday School was organized only a few days ago, but gradually the work has developed and the community is being built up strongly along Christian lines.

Highland, twelve miles from the nearest village, has a Sunday School which in five years has grown from thirty to one hundred. Its program calls for those things which make for highest progress in community life.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

A PROSPEROUS YEAR

The Congregational Board of Relief closed its fiscal year with December 31st.

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While the complete reports are not yet ready, we are able to state that the receipts from all sources, for current work and endowment, were $121,151,026.

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The receipts from churches are about the same as in 1917 and those from individuals are several thousand dollars more. Legacies were less and income from investments more.

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The grants to the veterans never before reached the sum of $75,504,087. In 1917 they were $64,482,059.

MARTIN E. REICHMANN

THE Congregational Board of Ministerial Relief has met with a serious loss in the death of Mr. Martin E. Reichmann, for nearly five years past its efficient bookkeeper. He was also keeping the books of the Annuity Fund for Congregational Ministers and of The Pilgrim Memorial Fund. Mr. Reichmann was prostrated by the influenza, complications arose and in less than three weeks from the time his illness began he passed away. He died in his prime and in the midst of great usefulness. His early training was in the business offices of The American Tract Society. Thus he was familiar with the work of benevolent organizations. Secretary Rice had been associated with him in the Tract Society and knew his worth.

Mr. Reichmann was a Christian gentleman, respected by those who knew him for his sterling worth. One of those who had many transactions with our office paid this tribute—"In all his dealings with me he was so tender, considerate and painstaking that he quite won me." Other similiar testimonies have been received and made by his associates in the office.

A Christian business man, loyal to his church, his family, his friends, trustworthy and faithful, is not easily spared. His going leaves a vacancy hard to fill. In his home where love reigned and contentment was found, is he most missed. To his widow and young son we extend our sincerest sympathy.

THE FINAL REPORT ON THE 1918 CHRISTMAS FUND

IT was a wonderful success when one considers the conditions prevailing in 1918. Drive after drive for all phases of war work, especially the combined appeal of the great organizations promoting the physical and moral welfare of the soldiers, the Y. M. C. A., Y. W. C. A., Knights of Columbus and others, and the Red Cross—the latter coming in December, when we were appealing for the Christmas Fund for the wayworn and battle scarred veterans of the holy war.

It is with profound gratitude that we can announce that the Christmas Fund amounted to $14,077.66. This is the largest in the seventeen years that such a fund has been gathered. In 1917 it was about $11,500.00. So this year it exceeded all former records by over $2,500.

What good cheer and substantial relief those Christmas checks carried into hundreds of homes where most of the dwellers are "old and gray headed" and each one could say "My strength faileth."

Suppose you, dear reader, were thus old, possibly a retired minister, shut in and lonely, perhaps suffering from cancer, or tuberculosis, or articular rheumatism, or nephritis, or diabetes, or paralysis. Suppose you were nearly blind, or very deaf, that you had but little money and were obliged to practice continually the most rigid economy. Suppose it was the holiday season and you thought of your happy childhood and of your years of active service, when you promoted the happiness of others, and recalled the great joy of that service, but now you realize that your work is finished and you are only waiting to be called home. Just then, it may have been the day before Christmas, or Christmas morning, the postman called and handed you a letter. As it was opened you discovered a check to your order and with it a letter something like this:

"Dear Friend:

Merry Christmas! Will you give me the privilege of sending to you this Christmas greeting? I realize I am addressing one who has done large things for the church and for me. Your greatest reward is yet a little way ahead, and the greatness of it is in the hands of the One who knows, as only He and you can know, the way you have come, and surely the reward will be above anything we could wish or hope for you, exceeding great.

I shall think of you on Christmas Day and rejoice that I can share in your gladness and quiet peace.

I would I could crowd the day full of Christmas cheer, material and spiritual, like this you know—
Turkey and smiles,
Cranberries and letters,
Mince pie and jokes,
And best of all, (and this will be best of all)
The Prince of Peace for your guest.

My love to you. Give me a little nook in your hearts, please.

—Someone who lives in Illinois."

Now, something very much like all this happened on Christmas this year in several hundred homes whose rooms are hallowed by the presence of the aged saints of God. O, but it was a blessed Christmas for them and for all the thousand people, more or less, who had a part in it.

The office force of the Board of Relief has been seriously crippled in the busiest season of the year, December and January.

The death of the bookkeeper from the prevailing epidemic, the absence of the assistant bookkeeper for several weeks because of an attack of influenza, and the detention of another stenographer by illness, have all together put the work behind.

Hundreds of Christmas contributions and the heavy mail from the churches closing their year's accounts, made it impossible for the reduced force to send receipts and answer all letters promptly. By night and overtime work we are rapidly catching up and are sure of the kindly consideration of the hosts of friends who are helping this good cause.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

EVANGELISM

UNDER the direction of our Tercentenary Committee, co-operating with the Commission on Evangelism, plans are rapidly being formulated for an evangelistic campaign upon which, as a denomination, we shall concentrate our efforts for 1919. The purpose of this great movement can be simply and clearly stated. Just as the Every Member Drive lifted our churches to a higher level of business administration, so this second call is a challenge to them to rise to a higher plan of constant evangelistic endeavor. Beginning with the formation of State Committees the last of January, the work will advance along carefully directed lines, culminating in simultaneous pre-Easter services, at which each church will be asked to face its own individual responsibility in this matter, and plan wisely and efficiently to meet it. In this great undertaking the women of our churches can play an important part. Adequate representation is assured them on State and Association Committees; and great opportunities for service will exist in the local churches, in making the preliminary surveys that will be needed, and in working out the details of a comprehensive evangelistic program. Let us be quick to respond when these calls come, and do our full part in bringing this great movement to a successful completion.

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TOPIC FOR MARCH, 1919

Congregational Education Society

TRAINING OUR ENGINEERS

Hymn: From Thee All Skill and Science Flow ..... Tune—Belmont

Scripture and Prayer.

I. A Call for Engineers.

II. Engineering Training.
   a. Elementary—In the home.
   b. Fundamental—In the church school.
   c. Academies and Colleges.

III. Consulting Engineers—The Education Society.
   a. Surveying Department — The Social Service Commission.
   b. Engineering Standards Department—The Religious Education Department.
   c. Information Department—The Missionary Education Department.

Hymn—Sing We of the Golden City, Tune—Stuttgart

Closing Prayer—

Materials for the above topics may be had by applying at the headquarters of the Congregational Education Society, 14 Beacon Street, Boston, Mass.

ROLL OF HONOR

IN October, the call went out to our unions to take shares in the War Fund for Christian work in war-products communities. The sudden ending of the war has not removed the need of this fund, and it is desirable to meet our full apportionment as promptly as possible. We are glad to publish the names of the Unions which have met their proportion of the Fund, wholly or in part: Connecticut, Louisiana, Massachusetts and Rhode Island, North Carolina, New Hampshire, New Jersey, New York, Idaho, Illinois, Oregon, and South Dakota.

Who will be first to follow their lead?

A HELP FOR THE LEADERS

THERE can hardly be a woman left in our fellowship who does not know the name "Here and There Stories;" but there may be many who have not become familiar with them or made practical use of them.

As the name implies, they are "Stories;" stories of child-life in this and other lands. They are charmingly written, and of a literary quality which adds much to their value. The "Stories" come in pairs, one illustrating missionary work done in this country, the other, work done in some foreign land, published ten times a year.

They have triumphantly met the supreme test—children invariably receive them with pleasure, read them with interest, and call for more!

The stories set forth conditions of life in other countries and in the more unusual parts of this, in a way to make the child comprehend that many children are less fortunate than he, and thus prepare his mind for more specific missionary instruction to be given later.

Union presidents may confidently provide their Young People's Secretaries with these stories. True, they cost something, but who ever reaped a harvest without first providing the seed? The yearly budget of every Union may well include the cost of a goodly number of subscriptions, for use where personal subscriptions cannot be secured.

In these stories we have one of the most helpful and effective forms of missionary literature. They meet a real need, and those who once use them appreciate their value.

Can we not make fuller use of this help, during the present winter? There must be some one in every church who will introduce the stories into the Mission Band and Sunday School classes, and secure subscriptions. Subscriptions may be sent to this office or to that of the Woman's Board.

The stories are good—they are yours; take them!

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A CALL TO STUDY

HOW we are making over our ideas and enlarging our understanding of things, in these tremendous days! For one thing, we are getting an entirely new idea of "Mission Study." Once perhaps it did mean a very much condensed text-book, pretty dry, as condensed things have to be; and full of names we couldn't remember and staggering figures which stupified us.

But in this year of grace, the text-books deal with the World's Workers. How could any topic come much closer home to us than this?

The book most women's organizations will use is "The Path of Labor." Women and children in industry, the conditions under which they work, the legislation which affects them—what more vital topic for us women, with our quickened social conscience and our growing political responsibility?

Our whole denomination is giving serious study to the books of this year, dealing with world-conditions relating to the question of labor.

These are days which call for accurate knowledge, serious thinking and high ideals. Cannot every woman's organization plan for some form of a study class? It takes time and work, of course, but let us remember the admonitions of Mrs. Chick, and "make an effort."

There are many ways of doing it; a course of six or eight weeks of intensive study is possible to almost all. It will pay.

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A College Course for Christian Workers

A "Chair of Practical Christianity" has been founded at Cornell, and endowed by a graduate, Dr. J. E. Johnson, "for the teaching of the principles to all the relationships of life in each succeeding generation throughout all time."

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

"CARRY ON"

A NEW year is before the world, a year fraught with vast opportunities and possibilities. And with these possibilities come greater responsibilities. We are entering an unprecedented era and upon Christian people everywhere rests a burden of responsibility larger than at any other time in the history of nations and peoples and churches.

It is doubtless true that young people are the dynamics of the twentieth century. Witness the call of the flower of our land into war and Red Cross service. Shall not the church be the recipient of our best efforts as well as our country?

It must surely challenge those of us who are older to inquire if we are meeting our responsibilities to the youth around us; if we are seeking to enlist their strength and vitality in Christian service; if we as Congregationalists are imparting to our own the Pilgrim principles; holding them true to the high moral standards, the unswerving faith in Christ, the missionary zeal for souls brought to America almost three hundred years ago in the hearts and lives of our Pilgrim forebears.

A great part of the success of the Tercentenary Program depends upon the immediate enlistment of the young people. They must be trained in Pilgrim principles and Christian stewardship; the majority of the new church members must come from among the young folk; and they must furnish the young men and women needed as recruits in kingdom service at home and overseas.

Co-operative work among the National Societies and state organizations cannot alone succeed, but the co-operation of each church, each minister, each home and each young people's society is imperative if the religious and denominational opportunity of the times is to be grasped—if the Tercentenary goals are to be attained.

There are four trenches which the young people must occupy, if the battle for Christian progress is to be won; study, prayer, service, gifts!

Study: The literature for the use of the young people is more attractive than ever before. The denominational and missionary magazines, the mission study text books, "Pilgrim Deeds and Duties," "The Here and There Stories," "Everyland," and the leaflets of the Education Society and those of the other national societies are available and full of help. We should study to understand world conditions. We cannot afford to be provincial as they say the average American is. The outlook of Jesus was as wide as His opportunity to serve.

Prayer: The great national leaders of today are relying upon prayer. Shall we, the servants of the King, show less confidence in our master?

Service: Is not the command that Jesus gave to Peter the same test of sincerity today as it was by the sea of Galilee? "Feed my lambs."

Gifts: Our young men have learned the lesson of giving even their all. Shall the young women and young men in times of peace be tardy in the enlistment of their lives and money in His Service?

There is no room in the world or the church today for slackers. With all our loyal strength let us respond to the challenge of reconstruction; let us "Carry On"!

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* - 287 Fourth Avenue, New York, N. Y.

Receipts for December, 1918

The Daniel Hand Educational Fund for Colored People

Income for December from Investments	2,173.88
Previously acknowledged	9,227.72
	$11,401.60

Current Receipts

EASTERN DISTRICT.

MAINE—$1,061.01.

(Donations 419.35, Legacy 641.66)

Ashland: Union Ch., 8. **Auburn:** Sixth Street Ch., 3.06. **Bangor:** Hammond Street, S. S., for Saluda, N. C., 4.50. **Belfast:** First Ch., 14.82. **Biddeford:** Second Ch., 11.15. **Boothbay Harbor:** Ch., 6. **Bristol:** Ch., 8. **Cranberry Isles:** Ch., 1.50. **Dedham:** Ch., 1.50. **East Baldwin:** First Ch., 2. **East Stoneham:** Ch., 3. **Foxcroft and Dover:** Ch., 16, **Garland:** Ch., 5. **Hallowell:** Ch., 10. **Harrison:** Ch., 5. **Island Falls:** Whittier Ch., 8. **Kennebunkport:** South Ch., 6. **Lewiston:** Pine Street Ch., 17. **Millbridge:** Ch., 5. **Minot Center:** Ch., 40. **North Bridgton:** Ch., 3.57. **No. New Portland:** Ch., 3. **North Waterford:** Ch., 5.50. **Oldtown:** Stillwater, Ch., 2. **Otisfield:** Ch., 3.50. **Patten:** Ch., 6. **Presque Isle:** Ch., 25. **Richmond:** Ch., 3. **Searsport:** Second Ch., 6.85. **Saco:** First Parish Ch., 5.55. **Solon:** Ch., 1. **South Paris:** First Ch., 25. **Springfield:** Ch., 2. **Veazie:** Ch., 3. **Thomaston:** First Ch., 2. **Wells:** Second Ch., 5. **Winslow:** Ch., 19. **Woolwich:** Ch., 5. **Yarmouth:** First Parish Ch., 10. **York:** Second Ch., 10. **York Village:** First Ch., 24.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas. **Camden:** 25. **Cumberland Center:** 20. **Eastport:** 1.25. **Greenville:** 6.40 **Hallowell:** 4. **Island Falls:** 7. **Jackman:** 1.50. **Lewiston:** Pine St. Ch., Lookout Mission Band, 1. **Oxford:** 1. **Sandypoint:** 5. **So. Bridgton:** 1.70. Total $73.85.

Legacy

Gorham: Mary F. Kellogg (2,000.00 less tax 75.) 1,925.00 (reserve legacy 1,283.34) 641.66.

NEW HAMPSHIRE—$428.21.

Barnstead: Ch., 4.95. **Brookline:** Ch., 3. **Center Ossipee:** First Ch., 2. **Concord:** East Ch., 10. **Francestown:** Ch., 12. **Franklin:** Ch., 41. **Goffstown:** Ch., 12.25. **Greenville:** Ch., 4. **Hampton:** Ch., 15. **Hillsboro Center:** Ch., 1. **Hinsdale:** Ch., 31.50. **Lebanon:** Mr. & Mrs. W. S. C., 50. **Manchester:** Franklin Street Ch., 90. **Nashua:** Pilgrim Ch., 58.51 (25.52 of which for Pleasant Hill, Tenn.) **Orfordville:** Ch., 5.50. **Petersboro:** Union Ch., 25. **Plaistow:** N. H. & North Haverhill, Mass., Ch., 8.25. **So. Lyndeboro:** Ch., 6. **Union:** Ch., 8.25. **Wolfeboro:** First Ch., 40.

VERMONT—$423.42.

Burlington: First Ch., box goods for McIntosh, Ga. **Charlotte:** Ch., 7. **Chelsea:** Ch., 10.03. **Chester:** Ch., 10.90. **Colchester:** Ch., 7.37. **Coventry:** Ch., 5. **East Berkshire:** Ch., 21. **East Hardwick:** Ch., 18.32. **Enosburg:** First Ch., Missionary Soc., bbl. goods for McIntosh, Ga. **Franklin:** Miss R. H., package goods for McIntosh, Ga. **Hartford:** Second Ch., 11.82. **Ludlow:** Ch., 9.05. **Manchester:** First Ch., 33; E. H., bbl. goods for McIntosh, Ga. **Middlebury:** Ch., 62.10. Missionary Soc., box goods for McIntosh, Ga. **New Haven:** C. E. Soc., for nurse at Humacao Hospital, Porto Rico, 10. **North Pomfret:** Ch., 4.20. **Peacham:** Ch., 36. **Richmond:** L. M. S., bbl. goods for Marion, Ala. **St. Johnsbury:** South Ch., 65.55; South Ch., S. S., package goods for McIntosh, Ga.; L. M. S., for Marion, Ala., 4.25; Mrs. R. F., two packages goods for McIntosh, Ga. **Shoreham:** Ch., 18.35. **Swanton:** Ch., 16.20. **Thetford:** First Ch., 18.72. **Weybridge:** Ch., 13.56. **Wilder:** Ch., 8. **Willistón:** Ch., 5. **Wilmington:** Ch., 8. **Windsor:** Old South Ch., 20.

MASSACHUSETTS—$9,669.43.

(Donations 5,311.00, Legacies 4,358.43)

Amesbury: Main Street Ch., 8.03; Ladies' Aid Soc., for Thomasville, Ga., 16. **Amherst:** First S. S., 15. **Andover:** South Ch., 187; C. C. C., for cottage at Elbowoods, No. Dak., 1; "A Friend," 25. **Ashby:** Orthodox Ch., 20.02. **Ashland:** First Ch., 5. **Attleboro:** Second S. S., 21.40. **Auburndale:** Ch., 146.47. **Belchertown:** Ch., 11.25. **Belmont:** Plymouth Ch., 9.43. **Berlin:** First Ch., 12. **Beverly:** Primary S. S. and good Friends, for Kindergarten, Talladega, Ala., 5. **Blandford:** First Ch., 11. **Boston:** Central Ch., 320; W. S. B., for Talladega College, 1. **East Boston:** Baker Ch., 2.20. **South Boston:** Phillips Ch., 20. **Dorchester:** Second Ch. S. S., 20. **Jamaica Plain:** Central Ch., 60; Boylston Ch., for Marion, Ala., 5. **Roxbury:** Immanuel-Walnut Ave. Ch., 8. **Cambridge:** North Ch., 32.92; Mrs. W. M. S., for Cottage at Elbowoods, N. Dak., 5. **Campello:** South Ch., 25. **Canton:** Evangelical Ch., 64.20. **Chelmsford:** Cent. Ch., 26. **Chicopee Falls:** Second Ch., 14.56. **Clinton:** E. P. S., 5. **Dalton:** H. A. Barton's S. S. Class, for Lexington, Ky., 10. **Dedham:** First Ch., 17.65. **Douglass:** First Ch., 3. **Duxbury:** Pilgrim Ch., 4. **East Taunton:** Ch., 5.50. **Edgartown:** Ch., 2.75. **Enfield:** Ch., 36.80. **Essex:** L. B. Circle, for Pleasant Hill, 15. **Fairhaven:** S. S., 3.96. **Feeding Hills:** Ch., 10. **Fitchburg:** Calvinistic Ch., 92.78; Rollstone Ch., 51.02. **Florence:** Ch., 14.75. **Framingham Centre:** Rev. W. N., for Tougaloo College, 50. **Gardner:** First Ch., 121.56. **Globe Village:** Ch., 5. **Gloucester:** Lanesville Ch., 2. **Granville Centre:** First Ch., 4. **Greenfield:** First Ch.,

10. **Hatfield:** Ch., 60. **Hinsdale:** First Ch., 21.12. **Holden:** Ch., 13.56. **Holyoke:** First Ch., 52.93; Grace Ch., 22. **Hyde Park:** Clarendon Ch., 3. **Lancaster:** Evan. Cong'l Ch., 23.93. **Lee:** Ch., 87.17; S. S., 75; Mrs. A. R. S., for Talladega College, 10. **Lowell:** Eliot Ch., 3.63; Eliot Ch. S. S., 3.06. **Lynn:** First Ch., 61. **Malden:** First Ch., 97.50. **Marblehead:** First Ch., 49.13. **Melrose Highlands:** Ch., 100.26. **Millis:** Ch., 14. **Milton:** East Ch., 13.72. **Monson:** Ch., 58. **Montague:** First S. S., 3.90. **Monterey:** Ch., 2. **Nantucket:** Mrs. J. W., for Gloucester A. & I. School, 5. **New Bedford:** First Ch., 2; Trinitarian Ch. Mission Guild, for Piedmont College, 25. **Newbury:** Byfield Ch., 8.54. **Newburyport:** Belleville Ch., 11.72; Central Ch., 30. **New Salem:** North Ch., by H. W. F., 5. **Newton:** North Ch., 9. **North Adams:** Ch., 30. **North Chelmsford:** Ch., 8. **North Hadley:** Ch., 15. **Northampton:** Edwards Ch., 89.60; Edwards Ch. H. M. Soc., for Wilmington, N. C., 50; "M. C." 10. **North Wilbraham:** Grace Union Ch., 12.40. **Orange:** Central Ch., 31.79. **Peppercll:** Ch., 22.83. **Pigeon Cove:** Ch., 10. **Pittsfield:** First Ch. of Christ, 268.11. **Plympton:** Ch., 1.72. **Rochester:** First Ch., 4; North Ch., 5. **Rowley:** Ch., 22.50. **Salem:** Crombie St. Ch., 32; South Ch., 1.14. **Salem:** Tabernacle Ch., 126; Tabernacle Ch. W. M. Soc., for Hospital at Humacao, Porto Rico, 5; Miss M. B. P., 10. **Saxonsville:** Edwards Ch., 5.50. **Sharon:** First Ch., 46.20. **Shelburne:** Ch., 49. **Shelburne Falls:** Mrs. H. L. P., box and bbl. goods for Marion, Ala. **Shrewsbury:** S. S., 2.72. **Southampton:** Ch., 25. **South Attleboro:** Bethany Ch., 6. **South Braintree:** Ch., 4. **South Deerfield:** Ch., 19.50. **South Dennis:** Ch., 3.90. **So. Royalston:** Second Ch., 4. **Springfield:** Emmanuel Ch., 5; Faith Ch., 100; Park Ch., King's Daughters, for Wilmington, N. C., 10; St. John's Ch., 10. **Stoneham:** First Ch., 45.05. **Sutton:** First Ch., 10. **Taunton:** Trin. Ch., 35.75. **Templeton:** Ch., 7.50. **Tewksbury:** Ch., 16. **Three Rivers:** O. J. B., 5. **Waban:** Union Ch., 30. **Waltham:** First Ch., L. B. Soc. for Wilmington, N. C., 10; First Ch., World Outlook Club, 5. **Ware:** First Ch., 5; Mrs. L. T. Plampton's Class, for Cottage at Elbowoods, No. Dak., 16. **Wareham:** Ch., 15. **Wellesley Hills:** J. S., for Cottage at Elbowoods, N. Dak., 10. **Wenham:** Ch., 11. **Westboro:** Evangelical Ch., 38.57. **West Boxford:** Second Ch., 5; S. S., 7.83. **Westfield:** First Ch., 50.67; Second Ch., 52.40. **West Medford:** Ch., 40.12. **Westminster:** First Ch., 5.64. **West Newton:** Second Ch., 275. **West Tisbury:** First Ch., 9.68. **Williamsburg:** H. E. J., for Student Aid at Saluda, N. C., 25. **Wilmington:** Ch., 11. **Woburn:** North Ch., 26.45. **Wollaston:** Ch., 85. **Worcester:** Bethany Ch., 16.05; Bethany Ch., Missionary Soc., 10.37; Piedmont Ch., 103; Plymouth S. S., for Tougaloo College, 15; Union Ch., 17.45; Union Ch., for Wilmington, N. C., 4.50; W. G. H., 10; Miss M. L. S., for Oriental Missions, 5. **Worthington:** Ch., 4.

Woman's Home Missionary Association of Mass. and R. I. Mrs. Amos Lawrence Hatheway, Treasurer. **Salem:** Tabernacle Ch., W. H. M. A., for Scholarship at Santee, Neb., 25; W. H. M. A., for salaries, 767.64. Total $792.64.

Legacies.

Andover: Susan E. Randall, 500. **Ashfield:** Henry Taylor, 950. **Boston:** Moses W. Richardson, 2,071.12; C. A. Thomas, 403.97. **Newton:** John Ward, 1,000 (reserve legacy 666.66) 333.34. **Worcester:** Rosella M. Bailey, 100.

RHODE ISLAND—$330.84.

Barrington: Ch., 10. **Bristol:** First Ch., 40.90. **Peace Dale:** Ch., 84.38. **Providence:** Miss L. N. L., 100; H. J. W., 30, for Tougaloo College; J. R. McC., for Talladega College, 25; Peoples Ch., 5.52; Riverside Ch., 8.92. **Tiverton:** Amicable Ch., 7.77. Bliss 4 Corners Ch., 1.35. **Woonsocket:** Globe Ch., 17.

CENTRAL DISTRICT

CONNECTICUT—$2,887.31.

Bethlehem: Ch., 2.47. **Bloomfield:** Ch., 17. **Bolton:** Ch., 7. **Bridgeport:** Park Street S. S., 15. **Chaplin:** Ch., 19.24. **Cheshire:** Ch., 25.62. **Colchester:** Winchester Ch., 1.90. **Cornwall:** Second Ch., 45. **Coventry:** First Ch., 21. **Danielson:** Ch., 4.50; Westfield Ch., 8.20. **Darien:** Ch., 6.50. **Derby:** Second Ch., 18.64. **Durham:** S. S., 2. **East Hampton:** Ch., 36.72. **East Hartford:** First Ch., 79; South Ch., 5. **East Woodstock:** Ch., 12.51. **Essex:** First Ch., 7.15. **Farmington:** Woman's C. H. M. Soc., for Moorhead, Miss., 25. **Franklin:** H. M. Soc., for Thomasville, Ga., 8. **Greenwich:** Second Ch., 100. **Groton:** Ch., 15. **Haddam:** Ch., 21. **Hanover:** S. S., 10. **Hartford:** Fourth Ch., 105; Mrs. J. B. G., for Cottage at Elbowoods, No. Dak., 20. **Lakeville:** Mrs. N., for Athens, Ala., 5. **Lebanon:** First Ch., 9. **Liberty Hill:** Ch., 4.60; C. E. Soc., for Hospital at Humacao, Porto Rico, 1. **Mansfield:** Second Ch., 13. **Meriden:** First S. S., 14.12. **Middletown:** First Ch., 14.73; Mrs. M. A. H. B., for Thomasville, Ga., 24. **Milford:** First Ch., 35.75. **Mt. Carmel:** Ch., 26.63; S. S., for Lexington, Ky., 20. **New Haven:** Pilgrim Ch., 47.40; Prof. H. B. F., for Oriental missions, 25; United Ch., 400. **Newington:** Ch., 58.77. **New London:** First S. S., for Athens, Ala., 24.72. **New Milford:** First S. S., 25. **North Haven:** Ch., 17.47. **North Madison:** Ch., 1.05. **North Woodbury:** North Ch., 7. **North Woodstock:** Ch., 2.50. **Norwalk:** First Ch., 25.90. **Norwich:** Broadway Ch., additional, 15; Broadway Ch., Sodalitas Club, for Lexington, Ky., 10. **Oakville:** Union Ch., 15.95. **Pomfret Center:** Mrs. H. M. B., for Brewer Normal School, 30. **Portland:** First Ch., 13.94. **Prospect:** C. E. Soc., for nurse in Porto Rico, 5. **Putnam:** Second Ch., 61.12. **Ridgefield:** First Ch., 40. **Sharon:** First Ch., 3.80. **Somers:** Ch., 25.10. **Southington:** Mrs. F. L. S., for Lexington, Ky., 2. **South Manchester:** Ch., 29.25. **Stafford Springs:** Ch., 95.50. **Stonington:** First Ch., 30. **Talcottville:** Ch., 20; Mrs. J. G. T., box goods for Marion, Ala. **Thomaston:** First Ch., 14.88. **Torrington:** H. M. Soc., for Wilmington, N. C., 10. **Unionville:** Ch., 22. **Vernon Centre:** Ch., 2.55. **Watertown:** First Ch., 60.90; C. E. L., for Lexington, Ky., 5; Mrs. F. L. M., for Lexington, Ky., 20. **West Cornwall:** C. E. Soc., 5. **West Hartford:** First Ch. of Christ, 219.86. **Westville:** Ch., 10.02. **Whitneyville:** Ch., 51.77. **Winchester:** Ch., 7.81. **Windham:** First Ch., 17.45. **Windsor:** Ch., 20.17. **Windsor Locks:** Ch., 27. **Winsted:** Second Ch., The Travelers Club, for Kindergarten at Talladega, Ala., 10. **Wolcott:** Ch., 9. **Woodbridge:** Ch., 17.15.

Woman's Cong'l Home Missionary Union of Conn., Mrs. George Dahl, Treasurer. **Ellington:** 12. **Goshen:** 30. **Groton:** 20. **Hartford:** Asylum Hill, 200. **Manchester:** Second, 50. **Meriden:** First, 30. **Milford:** First, 10. **New Hartford:** 3. **New Haven:** Redeemer, 50. **Norwalk:** First, 10. **Orange:** Aux., 24 (for Student Aid at Thomasville and Grand View.) **Windsor:** 10. Interest from Trust Funds, W. C. H. M. U., 70. Total, $519.

NEW YORK—$2,150.50.

Albany: First Ch., 68.67. **Antwerp:** Ch., 26.25. **Aquebogue:** Ch., 5.52. **Baiting Hollow:** Ch., 31. **Berkshire:** Ch., 12. **Binghamton:** East Side Ch., 5. **Brooklyn:** Bushwick Ave. Ch., 40; Ch. of the Pilgrims, 36.51; Clinton Ave. Ch., 1,000; Friends in Clinton Ave. Ch., for Marion, Ala., 75; Rugby Ch., 5; Tompkins Ave. Ch., 200; J. R. R., for Flag, 26; M. F. C., for Kindergarten, Talladega, Ala., 2. **Buffalo:** Fitch

Memorial Ch., 12; King's Daughters Circle, for Moorhead, Miss., 20. **Canandaigua:** First S. S., 7.89. **Candor:** Ch., 3. **Chatham:** H. P. B., 5.50. **Clifton Springs:** M. A. T., for Talladega College, 10. **Columbus:** Ch., 1.95. **Cornwall-on-Hudson:** Miss C. S., for Thomasville, Ga., 50. **Cortland:** 1st Ch., 41.37. **Cortland:** 2d Ch., 2. **East Bloomfield:** S. S., for Piedmont College, 24.69; C. E. Soc. for support of Nurse at Humacao, Porto Rico, 5. **Gaines:** Ch., 15. **Greene:** First Ch., 1. **Groton City:** Ch., 11.05. **Hornby:** Ch., 1. **Irondequoit:** United Ch., 13. **Jamestown:** First Ch., 139; Pilgrim Memorial Ch., 2.70. **Java:** Ch., 3.51. **Keene Valley:** Ch., 3.99. **Kiantone:** Ch., 1.70. **Lebanon:** Ch., 8.58. **Munnsville:** Ch., 3.25; S. S., 3.38. **Newburgh:** Ch., 35. **New Haven:** C. S. S., for Talladega College, 10. **New York:** Boy Rangers, by W. B. S., for Crow Agency, Mont., 15; Pilgrim Ch., 24.55. **New Village:** Ch., 2.35. **North Guilford:** Ch., 2.08. **Oriskany Falls:** Ch., 4.94. **Phoenix:** Ch., 20. **Pitcher:** Ch., 4.81. **Port Leyden:** Ch., 5.22. **Roscoe:** Ch., 3.90. **Schroon Lake:** Ch., 8. **Spencerport:** Ch., 40. **Syracuse:** Danforth Ch., 31; Good Will Ch., Alpha Circle, box goods for Marion, Ala.; Pilgrim Ch., 2.34. **Wadhams:** Ch., 11.30. **Westmoreland:** L. A. & H. M. Soc., two bbl. goods for Marion, Ala. **Wolcott:** Miss S. C., box goods for Marion, Ala. **Woodhaven:** Christ Ch., 4. **Woodville:** Miss P. L. W., 2.50.

NEW JERSEY—$543.05.

Cranford: Mrs. E. Bradbear's S. S. Class, for Cottage at Elbowoods, N. Dak., 8. **East Orange:** First Ch., 117.66; Trinity Ch., 104.04. **Egg Harbor:** Emmanuel Ch. C. E. Soc., for Nurse in Porto Rico, 3. **Glen Ridge:** Ch., 60. **Grantwood:** Ch., 13.01 **Jersey City:** Miss A. E. B., for Cottage at Elbowoods, No. Dak., 5. **Maple Shade:** Ch., 3.44. **Montclair:** Miss C. S. H., for Tougaloo College, 5. **Nutley:** C. E. Soc., for Hospital at Humacao, Porto Rico, 5; Woman's Soc., for Hospital at Humacao, Porto Rico, 3. **Rutherford:** Ch., 18.90. **South Orange:** R. H. T., for Student Aid at Talladega College, 32. **Summit:** W. L. B., 5. **Vineland:** Ch., 10. **Westfield:** Ch., 150.

PENNSYLVANIA—$232.15.

Ebensburg: First Ch., 62. **Kane:** First Ch., 54. **Mahanoy City:** Bethel Ch., 7. **Meadville:** Park Ave. Ch., 25. **Philadelphia:** Central Ch., 8; Park Ch., 50. **Pittston:** First Ch., 6.40. **Pittsburgh:** Slavonic Ch., 5. **Ridgway:** Mrs. C. W. W., 5. **Spring Creek:** Ch., 1.75. **Steelton:** Miss W. B., for Gloucester A. & I. School, 1. **Wilkes Barre:** First Ch., 7.

DISTRICT OF COLUMBIA—$202.00.

Washington: Mount Pleasant Ch., 185; Peoples Ch., W. H. M. Soc., 15; Miss F. D., for Cottage at Elbowoods, No. Dak., 2.

OHIO—$504.45.

Akron: West Ch., 22.25. **Berea:** Ch., 8. **Brownhelm:** Ch., 2.55. **Chardon:** Ch., 80c. **Chester:** Ch., S. S., 1.70. **Cincinnati:** Lawrence St. Ch., 4.50. **Claridon:** Ch., 13.85. **Cleveland:** Collinwood Ch., 13.80; Denison Ave. Ch., 15; Emmanuel Ch., 1.64; First Ch., 16.64; Highland Ch., 4; Mizpah Ch., 14; S. S., for Nurse in Porto Rico, 5; Mrs. O. L., for Marion, Ala., 1.50. **Columbus:** J. A. J., for Talladega College, 20. **Cuyahoga Falls:** Ch., 5.45. **Dover Center:** Dover Ch., 9. **Geneva:** Ch., 5.45. **Greenwich:** Ch., 5.70. **Isle St. George:** Ch., 50c. **Lakewood:** Ch., 29.60. **Lima:** Ch., 6.05. **Lorain:** First Ch., 78.20; Mrs. W. H. J., for Tillotson College, 5. **Lucas:** Ch., 1.70. **Mansfield:** Mayflower Ch., 10.52. **North Fairfield:** Ch., 3. **North Monroeville:** Ch., 9.20. **North Olmsted:** Ch., 5.92. **Oberlin:** "A Friend," for Athens, Ala., 18. **Painesville:** Union Ch., 1.80. **Penfield:** Ch., 2. **Richfield:** Ch., 3.50. **Rootstown:** Ch., 5.25. **Sandusky:** A. B. W., for Talladega College, 5. **Shaker Heights:** Plymouth Ch., 7.90. **Troy:** Ch., 3.80. **Toledo:** Birmingham Ch., 2.20. **Unionville:** Ch., 11.82. **Vermilion:** Ch., 14.10. **Washington:** Ch., 10.50.

Woman's Home Missionary Union of Ohio, by Miss Mary H. Hutchison, Treasurer. **Ashtabula:** M. S., 8.05, Jr. C. E. Soc. for Indian Student, 2. **Brookfield:** W. S., 46c; S. S., 17c. **Cleveland:** Glenville, S. S., 1.15; Trinity, W. A., 2.76. **Columbus:** North M. S., 3.30. **Lima:** W. S., 1.91. **Medina:** M. S, 38.70. **Oberlin:** First, W. H. M. S, 1.15; Second W. S., 28.75. **Parkman:** W. S., 2.13. **West Andover:** L. A., 2.53. Total, $93.06.

INDIANA—$9.94.

Angola: First Ch., 5. **Shipshewana:** Ch., 4.94.

MICHIGAN—$88.38.

Athens: Ch., 2. **Bangor:** First Ch., 7. **Colomu:** Ch., 3. **Dexter:** Ch., 2.60. **Grand Rapids:** Comstock Park Ch., 6; East Ch., 15. **Hudson:** Ch., 10. **Portland:** Ch., 14. **Royal Oak:** Ch., 2. **Saranac:** Ch., 2.60. **South Haven:** Ch., 4.80.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treasurer. **Dowagiac:** 6. **Grass Lake:** 5.85. **Ludington:** 4.03. **Portland:** 1.50. **Watervliet:** 2. Total, $19.38.

WESTERN DISTRICT

ILLINOIS—$929.57.

Abingdon: Ch., 12. **Blue Island:** C. E. Soc., 3. **Bunker Hill:** Ch., 6.50. **Canton:** Ch., 11.85. **Champaign:** First Ch., 55. **Chicago:** Forty-second Ave. Ch., 1.40; Lincoln Mem. Ch., 2; Millard Ave. Ch., 3; New First Ch., box goods for Marion, Ala.; Park Manor Ch., 16; Waveland Ave. Ch., 14; Waveland Ch., Women, for Cottage at Elbowoods, No. Dak., 2; F. H. T., for Cottage at Elbowoods, No. Dak., 334; M. A. H., for Cottage at Elbowoods, No. Dak., 35. **Decatur:** First Ch., 35.50. **Downers Grove:** Ch., 26. **Dwight:** Ch., 7.35. **Evanston:** S. S., for Cottage at Elbowoods, No. Dak., 39. **Grayland:** Ch., 1. **Highland:** First Ch., 5. **Huntley:** Ch., 12.40. **Lombard:** First Ch., 11.55. **Ottawa:** Mrs. E. H. B., for Tougaloo College, 15. **Park Ridge:** Community Ch., 14. **Paxton:** Ch., 7.02; W. M. Soc., box goods for Moorhead, Miss. **Rockford:** Second Ch., 16.50. **Sheffield:** L. M. Soc., box goods for Moorhead, Miss. **Toulon:** First Ch., 30. **Wheaton:** Mrs. G. K. D., 5; Mrs. J. H. P., for Marion, Ala., 2. **Wyanet:** Ch., 5. **Yorkville:** Ch., 10. —— "A Friend in Illinois," 15.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treasurer. **Aurora:** First, W. M. S., 15. **Bunker Hill:** W. M. S., 3. **Chicago:** Ravenswood, W. M. S., 15; Summerdale, W. M. S., 4; Tabernacle, W. M. S., 2.50; Washington Park, W. M. S., 8. **Decatur:** W. M. S, 4. **Dixon:** W. M. S., 2. **Elgin:** First, W. M. S., 30. **Galesburg:** Central S. S., 10. **Moline:** Second, W. M. S., 8. **Oak Park:** First W. S., 40. **Peru:** W. M. S., 3. **Pittsfield:** W. M. S., 3.50. **Plainfield:** M. B., for Cassedy School, Talladega, Ala., 5. **Quincy:** First, W. M. S., 5. **Roberts:** W. S., 3. **Rosemond:** W. M. S., 2. **Shabbona:** W. M. S., 3.50. **South Chicago:** W. M. S., 1. **Strawn:** C. E., 2. **Tonica:** W. M. S., 3. **Wayne:** W. M. S., 2. **Winnebago:** W. M. S., 2. Total, $176.50.

IOWA—$251.68.

Allison: Ch., 18. **Emmetsburg:** Ch., 5.50. **Des Moines:** J. M. G., for Talladega College, 10. **Fort Dodge:** Ch., 10. **Lake View:** Ch., 5. **Le Mars:** Ch., 10. **Monona:** Ch., 1. **Montour:** "Friend," 5. **Olds:** W. M. Soc., package goods for Moorhead, Miss. **Ottumwa:** First Ch., 12. **Perry** F. M. L., 10. **Primghar:** Ch., 29.80. **Red Oak:** Ch., 8. **Riceville:** Mrs. D. W. K., for Cottage at Elbowoods, No. Dak., 30. **Salem:** Miss M. M., box goods for Moorhead, Miss. **Sioux**

City: H. L. H., for Crow Agency, Mont., 10. **Sloan:** Ch., 2.98. **Waucoma:** Ch., 3.85. **Waverly:** First Ch., 12.40.

Woman's Home Missionary Union of Iowa, through Congregational Conference. **Burlington:** 19.35. **Chapin:** 7. **Eldora:** W. M. S., 10; Mission Band, 3.50; Y. L. Mission Class, 10. **Emmetsburg:** 1.80. **McGregor:** 4.35. **Ottumwa:** First, 4.15. **Red Oak:** 3. **Rockwell:** 5. Total, $68.15.

WISCONSIN—$423.76.

Arena: Second Ch., 2. **Brandon:** 1st Ch., 8. **Brodhead:** Miss A. A. W., 5. **East Troy:** Ch., 5. **Endeavor:** Ch., 10.34. **Fontana:** Ch., 1. **Hartford:** Ch., 3. **Hartland:** First Ch., 5.50. **La Crosse:** First Ch., 24. **Lake Geneva:** First Ch., 10.50. **Lancaster:** Ch., 7.50. **Madison:** First Ch., 6. **Maple Valley:** Ch., 1. **Milwaukee:** Grand Ave. Ch., 63.65; Sherman Boulevard Ch., 7. **Mondovie:** Ch., 12.42. **Oshkosh:** Plymouth Ch., 2. **Ripon:** First Ch., 15. **Sparta:** Ch., 6.75. **Watertown:** First Ch., 12. **Waupun:** Union Ch., 13. **Wauwatosa:** Ch., 49. **Wyocena:** Ch., 3.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treasurer. **Appleton:** 9.40. **Arena:** First, 3.40. **Beloit:** Second, 4.20. **Brodhead:** 5. **Darlington:** 4.50. **Eau Claire:** Second, 1.80. **Edgerton:** 5. **Janesville:** 9. **Milton:** 4.90. **Milwaukee:** Grand Ave., 2. **Oshkosh:** Plymouth, 3. **Racine:** Plymouth, 4.60. **River Falls:** S. S. ,for Dormitory at Grand View, 35.65. **Spring Green:** 1. **Spring Valley:** 1.50. **Viroqua:** 6. **Waupun:** 3. **Wauwatosa:** 24. **Waukesha:** 3.80. **Whitewater:** 15.75. **Windsor:** 3.60. Total, $151.10.

MINNESOTA—$267.63.

Aitkin: Ch., 10c. **Akeley:** Ch., 17c. **Belview:** Ch., 85c. **Brainerd:** Peoples Ch., 50c. **Duluth:** W. M. Soc., bbl. goods for Moorhead, Miss. **Excelsior:** Ch., 2.50; W. M. Soc., two packages goods for Moorhead, Miss. **Fairmont:** Ch., 2.50. **Gaylord:** Ch., 1.45. **Glyndon:** Ch., 59c. .**Grand Marias:** Ch., 95c. **Hawley:** Ch., 80c. **Hutchinson:** Ch., 4.05. **Little Falls:** Ch., 3. **Mapleton:** Ch., 10c. **Marshall:** Ch., 1.25. **Matawan:** Ch., 35c. **Medford:** Ch., 1.75. **Mentor:** Ch., 90c. **Minneapolis:** Fifth Ave. Ch., 27.50; Fremont Ave. Ch., 6.25; Linden Hills Ch., 2.15; Lynnhurst Ch., 1.05; Minnehaha Ch., 25c; Pilgrim Ch., 3.90; Plymouth Ch., 41.48; Plymouth Ch. Sewing Soc., bbl. goods for Moorhead, Miss. ; Mrs. E. T. F., for Cottage at Elbowoods, No. Dak., 10; Mrs. O. K., for Cottage at Elbowoods, No. Dak., 10; W. H. B., for Cottage at Elbowoods, No. Dak., 25. **Minnewashta:** Ch., 1.40. **Moorhead:** Ch., 1.32. **Northfield:** Miss E. G., box goods for Marion, Ala. **Owatonna:** Ch., 2.36. **Rapid River:** Ch., 25c. **Rosewood:** Ch., 10c. **Spring Valley:** Ch., 75c. **St. Paul:** Plymouth Ch., 8.58; South Park Ch., 1.43; St. Anthony Park Ch., 9.34; University Ave. Ch., 92c. **Walnut Grove:** Ch., 1.15. **Waseca:** Ch., 34c. **Winthrop:** Ch., 2.45.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas. **Alexandria:** 2.70. **Austin:** 2.55. **Bagley:** S. S., 24c. **Barnesville:** 1.39. **Baudette:** 45c. **Big Lake:** 30c. **Cass Lake:** 29c. **Cottage Grove:** 1.08. **Detroit:** 85c. **Dodge Center:** 18c. **Duluth:** Pilgrim, 6.66. **Elk River:** 69c. **Excelsior:** 2.22. **Faribault:** 4.14. **Fergus Falls:** W. M. S., for Oriental Missions, 7.08. S. S., for Oriental Missions, 5.92. **Fertile:** 25c. **Groveland:** W. M. Soc., 66c. **Hancock:** 14c. **Hawley:** 36c. **Hopkins:** 16c. **Hutchinson:** 2.25. **Lake City:** First, 37c. **McIntosh:** 45c. **Madison:** 1.56. **Mankato:** First, 34c. **Mapleton:** 44c. **Marshall:** 2.72. **Minneapolis:** First, 1.08; Fifth Ave., 1.80; Linden Hills, 60c; Lowry Hills, 1.25; Lyndale, 1.80; Park Ave., 1.09; Plymouth, 14.93; Vine, 53c. **Minnewashta:** 22c. **Owatonna:** 2.46. **Pelican Rapids:** 42c. **Robbinsdale:** 1.62. **St. Paul:** German Peoples, 1.35; Immanuel, 2.73; Pacific, Woman's Soc., 60c; C. E. Soc., 18c; Olivet, 2.70; Pacific S. S., 72c. **Sandstone:** 57c. **Springfield:** 21c. **Wadena:** 2.38. **Waubun:** 23c. **Wayzata:** 1.80. **Williams:** 14c. Total, $87.85.

MISSOURI—$248.75.

Kansas City: Westminster Ch., 225; Ivanhoe Park Ch., 10; J. D. F., 5. **Lebanon:** First Ch., 8.75.

KANSAS—$86.73.

Emporia: First Ch., 20. **Great Bend:** Ch., 8. **Humboldt:** E. N. E., 7.50. **Kansas City:** Chelsea S. S., 1.65. **Lawrence:** Plymouth Ch., 17.71; Bible School, 1.56; C. E. Soc., 1.56. **Manhattan:** L. M. S., three boxes goods for Marion, Ala. **Newton:** First Ch., 9. **Pittsburg:** Ch., 2.69. **Severy:** Ch., 6. **Topeka:** Rev. E. S. S., for Cottage at Elbowoods, No. Dak., 1. **Valley Falls:** Ch., 10.06.

NEBRASKA—$148.57.

Ashby: Ch., 3.50. **Bertrand:** Ch., 13.25. **Columbus:** First Ch., 37. **Exeter:** First Ch., 18.50. **Friend:** Jr. C. E., 50c. **Geneva:** Cong'l Ladies Soc., 5. **Grand Island:** Ch., 31.15. **Lincoln:** Ebenezer German Ch., 10. **Monroe:** Ch., 25c. **Neligh:** Ch., 9. **Lincoln:** Plymouth Ch., 15. **Wahoo:** Ch., 5.42.

NORTH DAKOTA—$287.32.

Adler: Ch., 1. **Barlow:** Ch., 2.55. **Crary:** Ch., 5. **Cayuga:** S. S., for Cottage at Elbowoods, 4.18. **Dickinson:** Y. P. S. C. E., for Cottage at Elbowoods, 5. **Elgin:** Ebenezer German Ch., 10; Johannestal German Ch., 5 for Elbowoods, No. Dak. **Eldridge:** Ch., 2. **Fargo:** Plymouth, Ch., 5; "A Friend," for Cottage at Elbowoods, 100. **Fredonia:** Nazareth German Ch., 50. **Gardner:** S. S., for Cottage at Elbowoods, No. Dak., 1.85. **Grand Forks:** Plymouth Ch., 7.49. **Hankinson:** Ch., 8.75. **Heaton:** Ch., 2.50. **Jamestown:** S. S., for Cottage at Elbowoods, 5. **Lawton:** Ch., 2. **Mandan:** Mr. and Mrs. C. L. H., for Cottage at Elbowoods, No. Dak., 25. **Mayville:** Ch., 8. **Medina:** First Ch., 2. **Mohall:** Ch., 1. **New Leipzig:** Philadelphia Ch., for Elbowoods, No. Dak., 5. **Overly:** Ch., 1. **Sawyer:** Highland Ch., 3. **Willa:** Newburg, Bethesda and Friedenstal Chs., 25.

SOUTH DAKOTA—$140.13.

Aberdeen: Ch., 3.23. **Armour:** Ch., 64c. **Conde:** Mrs. M. M., for Tillotson College, 10. **Geddes:** Ch., 6.30. **Gregory:** Ch., 60c. **Huron:** Ch., 6.30. **Lake Preston:** Ch., 8.10. **Mission Hills:** Ch., 18.49. **Mitchell:** Ch., 4.50. **Redfield:** German Ch., 5. **Valley Springs:** Ch., 9. **Willow Lake:** Ch., 4.47. **Worthing:** Ch., 5.94. **Yankton:** Ch., 18.

Woman's Home Missionary Union of South Dakota, Mrs. R. B. Holden, Treasurer. **Academy:** W. M. S., 1.22. **Aberdeen:** W. M. S., 3.03. **Alcester:** W. M. S., 77c. **Armour:** W. M. S., 90c. **Athol:** W. M. S., 50c. **Belle Fourche:** W. M. S., 87c. **Beresford:** W. M. S., 30c. **Canova:** W. M. S., 1.08; Jr. C. E. Soc., 60c. **Carthage:** W. M. S., 30c. **Columbia:** C. E., 48c. **Deadwood:** W. M. S., 72c. **DeSmet:** L. A., 60c. **Erwin:** W. M. S., 75c. **Huron:** W. M. S., 2.10. **Isabel:** L. A., 36c. **Lake Preston:** W. M. S., 60c. **Loomis:** W. M. S., 30c. **Mitchell:** W. M. S., 2.16. **Newell:** W. M. S., 72c. **Pierre:** W. M. S., 1.50. **Rapid City:** W. M. S., 3.36. **Redfield:** W. M. S., 2.39. **Ree Heights:** W. M. S., 2.25. **Sioux Falls:** W. M. S., 3.42. **Valley Springs:** W. M. S., 78c. **Yankton:** W. M. S., 7.50. Total $39.56.

COLORADO—$82.35.

Boulder: H. D. H., 10. **Colorado Springs:** Pilgrim Ch., 5. **Pueblo:** First Ch., 12. **Silverton:** First Ch., 4.

Woman's Home Missionary Union of Colorado, Mrs. J. A. Robertson, Treasurer. **Ault:** 1.60. **Boulder:** 1.20. **Denver:** First, 2; Second, 35; Third, 1; City Park, 1; Ohio Ave., 2; Plymouth, 4.80. **Eaton:** 1.10. **Hay-**

den: 1.20. **Pueblo:** First, 45c. Total, 51.35.
ALASKA—$6.00.
Valdez: Ch., 6.

PACIFIC DISTRICT

CALIFORNIA (Northern)—$105.36.

Adin: Ch., 1. **Berkeley:** North Ch., 26.65. **Oakland:** First Ch., 40; Plymouth Ch., 4.86; Olivet Ch., 1.37. **Oleander:** Ch., 2.22. **Paradise:** Ch., 68c. **Redwood City:** W. H. M. L., 5. **Rio Vista:** Ch., 5.42. **Ripon:** Ch., 4.54. **Rocklin:** Ch., 1.75. **San Rafael:** S. S., 39c. **Saratoga:** Ch., 11.48.

CALIFORNIA (Southern)—$278.72.

Armada: Ch., 94c. **Bloomington:** Ch., 3. **Claremont:** Ch., 49.21; Mrs. U. R., 10. **Lemon Grove:** Ch., 7.38. **Long Beach:** Ch., 9.60. **Los Angeles:** Dr. L. B. S., for Cottage at Elbowoods, No. Dak., 5. **Moreno:** Ch., 6.02. **Pasadena:** First Ch., 37.50. **Pomona:** Ch., 5.52. **Riverside:** Ch., 15. **San Diego:** First Ch., 26.15; Ocean Beach, Ch., 31c. **Santa Ana:** Ch., 20; Mrs. C. F. C., 5. **Whittier:** Ch., 25.

Woman's Home Missionary Union of So. California, Mrs. E. C. Norton, Treasurer. **Compton:** 1. **Glendale:** 2.60. **Los Angeles:** First, 22.49. **Redlands:** 20. **San Diego:** First, 6. **Venice:** Social Service Circle, 1. Total $53.09.

OREGON—$5.00.

Forest Grove: "Friend," 5.

WASHINGTON—$100.63.

Bellingham: Ch., 4.40. **Cheney:** Ch., 5.60. **Coupville:** Ch., 4. **Machias:** Ch., 2.80. **Metaline Falls:** Ch., 83c. **Odessa:** First English Ch., 16. **Seattle:** Fauntleroy, Ch., 2. **Seattle:** Columbia Ch., by J. L. C., 5. **Ritzville:** Philadelphia German Ch., 20; German Zion Ch., 15. **Odessa:** German St. Matthaus Ch., 15. **Irby:** German Emaus Ch., 10.

IDAHO—$33.00.

Ilo: Miss M. E. M., for Hymn Books, for Elbowoods, No. Dak., 10. **Council:** Ch., 4. **Kimama:** Friedensfeld, German Ch., 1; Salem, German Ch., 2; Zoar, Ch., 1. **Yale:** German Ch., 15.

ARIZONA—$30.00.

Cornville: Mrs. G. L. G., for Cottage at Elbowoods, No. Dak., 5. **Prescott:** M. B. H., 25.

THE SOUTH, &c.

VIRGINIA—$14.20.

Burgess Store: E. D., for Gloucester School, 1. **Cappahosic:** A. P., for Gloucester School, 2. **Portsmouth:** Ch., 11.20.

WEST VIRGINIA—$2.50.

Ceredo: Ch., 2.50.

NORTH CAROLINA—$40.71.

Asheville: L. F., for Rio Grande Industrial School, 2. **Bricks:** Students of Jos. K. Brick School, for Angola Fund, 13; S. S., 3.21. **Charlotte:** Mrs. S. W., for Joseph K. Brick School, 1. **Snow Hill:** Miss N. M. T., for Joseph K. Brick School, 1. **Tryon:** Ch., 10. **Whitakers:** Mrs. E. M. C., for Joseph K. Brick School, 50c. **Wilmington:** First Ch., 10.

SOUTH CAROLINA—$4.00.

Greenwood: Mrs. L. A. S. A., for Brewer Normal School, 2. **Lykesland:** Veighle Chapel, 2.

TENNESSEE—$10.00.

Memphis: Second Ch., 10.

GEORGIA—$19.05.

Demorest: Union Ch., 14.70. **Macon:** First Ch., 3. **Meansville:** Liberty Chapel, 1.35.

ALABAMA—$563.65.

Anniston: First Ch., 10. **Birmingham:** First Ch., 10. **Florence:** First Ch., 1.57; Citizens, for Burrell Normal School, 398.76. **Gadsden:** First Ch., 5.40. **Muscle Shoals:** "Friends," 11. **Sheffield:** First Ch., 4.42. **Talladega:** "A Friend," for Talladega College, 100.

Woman's Home Missionary Union of Alabama, Mrs. H. R. Hudson, Treasurer. W. H. M. U., 22.50.

MISSISSIPPI—$50.00.

Moorhead: Miss F. A. G., for Girls' Industrial School, 50.

LOUISIANA—$80.00.

New Orleans: University Ch., for Straight College, 75. **Roseland:** Ch., 5.

FLORIDA—$52.46.

Cocoanut Grove: Union Ch., 15. **Jacksonville:** Union Ch., 6.21.

Woman's Home Missionary Union of Florida, Mrs. C. E. Enlow, Treasurer. **Daytona:** Aux., 5. **South East Association Meeting:** 6.25. **Winter Park:** Aux., 20, for West Tampa Mission. Total, $31.25.

SUMMARY OF RECEIPTS FOR DECEMBER, 1918.

Donations	$17,792.37
Legacies	5,009.00
Total	$22,792.46

SUMMARY OF RECEIPTS THREE MONTHS

From Oct. 1 to December 31, 1918

Donations	$43,082.95
Legacies	17,588.41
Total	$60,671.36

Congregational Education Society

S. F. Wilkins, *Assistant Treasurer* - 14 Beacon Street, Boston, Mass.

Receipts, November, 1918

CALIFORNIA (Northern)—$53.89.

Alturas: 26c. **Berkeley:** 1st, 17.55. **Ferndale:** 1.88. **Grass Valley:** 56c. **Lodi:** Ebenezer, 78c. **Martinez:** 78c. **Mill Valley:** 54c. **Oakland:** Pilgrim, 1.12; Plymouth, 17.69; Olivet, 13c. **Pacific Grove:** 3.57. **Paradise:** 32c. **Petaluma:** 1.02. **Pittsburg:** 21c. **Redwood:** 3.25. **Rio Vista:** 23c. **Sacramento:** 72c. **Santa Rosa:** 1st, 35c. **Sunnydale:** 1.23. **Sunol:** Glen, 39c. **Tipton:** 6c. **Tulare:** 1.25.
CALIFORNIA (Southern)—$38.96.

Barstow: 11c. **Buna Park:** 34c. **Claremont:** 1.81. **Corona:** 70c. **Escondido:** 46c. **Graham:** 2c. **Hawthorne:** 10c. **Long Beach:** 1.50. **Los Angeles:** 1st, 2.69; East, 8c; Mayflower, 23c: Pico Hts., 28c; Garvanza, 28c; Ch. of Messiah, 2.50; Bethany, 26c; Grace, 8c; Berean, 8c; Providence, 80c. **Maricopa:** 15c. **National City:** 23c. **Palms:** 20c. **Pasadena:** 1st, 12.50; Pilgrim, 65c; West Side, 1.13. **Paso Robles:** 11c. **Pomona:** 24c. **Ramona:** 31c. **Redlands:** 2.50. **Redondo Beach:** 20c. **Rialto:** 50c. **San Diego:** 1st, 3.38; LaJolla, 50c; Mission Hill, 1.90; Ocean Beach, 13c. **San Jacinto:** 12c. **Santa Anna:** 1. **Saticoy:** 89c.

CONNECTICUT—$489.76.

Avon: 4. **Bridgeport:** United S. S., 7.50. **Bridgewater:** 12.15. **Bristol:** S. S., 34.19.

Green's Farms: 5.75. **Hartford:** 1st Ch. of Christ, 160.49. **Litchfield:** 1st, 50.30. **Manchester:** 2nd, 42.97. **New Haven:** Center, 85. **Washington:** 1st, 5. **Weston:** 6.75. **Woodstock:** 1st, 13.56.

Woman's H. M. U. Bridgeport: 12.44. **Bridgewater:** 5. **Bristol:** 7. **Brooklyn:** 11.30. **East Haven:** 10. **Fairfield:** 5. **Simsbury:** 11.36.

IDAHO—$41.00.

American Falls: 1. **Boise:** 1st, 15; Wright, 2. **Council:** 3. **Kimama:** Salem Ger., 1; Friends, 1. **Pocatello:** 6. **New Plymouth:** 7. **Yale:** Imm'l., 5.

ILLINOIS—$542.84.

Alton: 22.86. **Bryon:** 2.80. **Berwyn:** S. S., 7.57. **Carpentersville:** 3.99. **Chicago:** Forest Glen, 2.50; Leavitt St. S. S., 1.35; Millard Av., 6; New First, 3.68; Pilgrim Mayflower, 2.50; South, 2.58; Thomas Meml., 2.98; University, 18; Warren Ave., 99c; W. Pullman, 3.54. **Cornwall:** 2. **Depue:** 39c. **Galva:** 40.70. **Kewaune:** 1st, 15.90. **La Grange:** 10. **La Harpe:** 2.50. **La Moille:** 14.55. **Melville:** 1.50. **Moline:** 1st, 11.30. **Oak Park:** 3rd, 1.69; Harvard, 8. **Paxton:** 1.18. **Peoria:** Union, 5.63. **Plymouth:** Whitlock, 3. **Princeton:** 3.64. **Springfield:** 1st S. S., 12.50. **Spring Valley:** Pilgrim S. S., 10.34. **Sterling:** 6.37. **Waverly:** 1.75. **Wilmette:** 123.57; S. S., 23.50. **Winnetka:** 15.88. **Wyoming:** 10.

Woman's Home Missionary U. Carpentersville: S. S., 1.30. **Chicago:** Bowmanville W. S., 50c; Fellowship W. S., 1; Fourth W. S., 1; Irving Park W. S., 1.50; New Eng., W. S., 8.48; Rogers Park W. S., 3; St. Trinity W. S., 1; South W. S., 20; Warren Av. W. S., 5; Waveland Av. S. S., 2.75; Wellington Av. S. S., 50c. **Dallas City:** W. S., 50c. **Decatur:** W. S., 50c. **Evanston:** 1st W. S., 10. **Genesco:** W. S., 1. **Glencoe:** W. S., 3. **Griggsville:** W. S., 1. **Ivanhoe:** W. S., 1. **Lacon:** W. S., 1. **Lombard:** W. S., 50c. **Lyonsville:** W. S., 1. **Maywood:** W. S., 2.50. **Moline:** Union W. S., 1. **Oak Park:** 1st W. S., 14; 3rd W. S., 4. **Ottawa:** 5. **Park Ridge:** W. S., 1. **Pecatonica:** W. S., 50c. **Pekin:** W. S., 1. **Peoria:** 1st W. S., 12. **Plainfield:** W. S., 2.40. **Plymouth:** W. S., 1. **Port Bryon:** W. S., 2. **Prophetstown:** S. S., 96c. **Rantoul:** W. S., 1.50. **Sandwich:** W. S., 5.12. **Spring Valley:** W. S., 50c. **Sycamore:** W. S., 2. **Toulon:** W. S., 2. **Wheaton:** S. S., 9.60. **Thawville:** W. S., 50c. **Woodstock:** W. S., 50c. **Yorkville:** W. S., 1.

IOWA—$184.73.

Earlville: S. S., 4.38. **Bear Grove:** 1.17. Cedar **Falls:** 5.85. **Charles City:** 14.25. **Cromwell:** 13. **Davenport:** Edwards, 2.92. **Ft. Dodge:** 7. **Gardiner:** 2. **Golden:** 6. **Grinnell:** 17. **Le Mars:** 5. **McGregor:** 1.13. **Marion:** 1.40. **Monticello:** 5. **New Hampton:** 1st, 1. **Oskaloosa:** 1.65. **Perry:** 1.46. **Runnells:** 1. **Stuart:** 2.64. **Traer:** 8.20. **Treymor:** 5. **Washta:** 2. **Waterloo:** 1st, 27. **Webster City:** 6.56. **Whiting:** 3.75.

Iowa W. H. M. U. Cedar Falls: 1.90. **Charles City:** 1. **Cherokee:** 2.90. **Clinton:** 90c. **Davenport:** Edwds., 95c. **Des Moines:** Waveland Park, 65c. **Dubuque:** 1st, 2.80. **Eddyville:** 3. **Grinnell:** 2.75. **Independence:** (Personal), 2.05. **Manchester:** 1.50. **Manquoketa:** 1.55. **Marion:** 40c. **Newell:** 1. **Oskaloosa:** 1. **Percival:** 50c. **Perry:** 1.25. **Peterson:** 80c. **Rockford:** 1.25. **Shenandoah:** 95c. **Sioux Rapids:** 1. **Siona:** 2.37. **Tabor:** 2.50. **Webster City:** 2.15. **Whiting:** 1.25.

KANSAS—$21.60.

Partridge: 7.60. **Sabetha:** 1st, 6. **Topeka:** Central, 7. **Vienna:** 1.

MAINE—$34.91.

Auburn: 6th St., 91c. **Bath:** Winter St., 5. **Deer Isle:** 1st, 1. **Kennebunkport:** 1st, 1. **Newcastle:** 2nd, 6. **Portland:** St. Lawrence St., 15. **Winslow:** 6.

MARYLAND—$5.00.

Capital Heights: 5.

MASSACHUSETTS—$1,000.25.

Zenas Crane Estate $4,974.18

Amherst: 1st, 75; North, 25. **Billerica:** Orth, 5.63. **Boston:** Brighton, 2.77; Dorchester Village, 12.50; Jamaica Pl., 1.57. **Brookline:** Leyden, 192.50. **Dedham:** 1st, 10.29. **Dennis:** Union, 2. **Everett:** 1st, 13.31. **Fitchburg:** Rollstone, 22.87. **Framingham:** Grace, 29.56. **Hanover Center:** 1st, 7.42. **Holden:** 5.68. **Housatonic:** 14.27; (A friend), 10. **Lowell:** High'd, 5.50. **Malden:** Linden, 1. **Merrimac:** 1st, 3.61. **Middleboro:** North, 5.50. **Mittineague:** 5.31. **New Bedford:** North, 8.50. **Northampton:** 1st, 7.42. **Norwood:** 1st, 11. **Palmer:** 2nd, 4.80. **Reading:** 1st, 41.76. **Saugus:** 1st, 5.39. **Sherborn:** S. S., 4. **Somerset:** 1.95. **South Ashburnham:** 2. **Southbridge:** Elm St., 8. **Sunderland:** 29. **Three Rivers:** Union, 15. **Wellfleet:** 3.50; South, 1. **West Springfield:** 1st S. S., 3.50. **Wilmington:** S. **Worcester:** Plymouth, 25.42; Union, 8.72; Mr. & Mrs. Mann, 5.

Woman's H. M. U.: 355.00.

MICHIGAN—$66.07.

Big Rapids: 1st, 3.38. **Hopkins:** 2nd, 6.75. **Olivet:** 3. **St. Clair:** 12. **South Haven:** 2.70.

Woman's H. M. U. Ann Arbor: 15.74. **Charlevoix:** 2. **Cooper:** 50c. **Delhi:** 3. **Lawrence:** S. S., 1. **Litchfield:** 12. **Olivet:** 2. **Manistee:** 2.

MINNESOTA—$289.21.

Austin: 2.84. **Alexandria:** 3. **Barnesville:** 1.54. **Baudette:** 50c. **Big Lake:** 4c. **Cass Lake:** 32c. **Detroit:** 94c. **Duluth:** Pilgrim, 7.40. **Elk River:** 76c. **Dodge Center:** 20c. **Excelsior:** 60c. **Fairbault:** 4.60. **Fertile:** 10c. **Graceton:** 10c. **Hancock:** 20c. **Hawley:** 40c. **Hopkins:** 18c. **Hutchinson:** 2.50. **Lake City:** 1st, 42c. **McIntosh:** 50c. **Madison:** 13. **Mahnomen:** 5c. **Mankato:** 1st, 37c. **Mapleton:** 48c. **Marshall:** 3.02. **Minneapolis:** Plymouth, 16.57; First, 1.20; Vine, 59c; Lyndale, 71c; Fifth Av., 2; Bethany, 22c; Lowry Hill, 1.34; Linden Hill, 1.05. **Minnewashta:** 24c. **Pelican Rapids:** 47c. **Pinewood:** 6c. **Princeton:** 3c. **St. Clair:** (Clair) 4c. **St. Paul:** Pacific, 9c; Olivet, 3; Ger. Peoples, 1.50; Immanuel, 3.03. **Sandstone:** 63c. **Shevlin:** 6c. **Springfield:** 23c. **Wadena:** 2.64. **Waubun:** 26c. **Wayzata:** 1.20. **Williams:** 16c. **Wondell Brook:** 8c.

Woman's H. M. U. Amoka: 4.25. **Brainerd:** 1st, 77c. **Cannon Falls:** 46c. **Duluth:** Pilgrim, 57.96. **Ellsworth:** S. S., 20c. **Fairmont:** 85c. **Fergus Falls:** C. E., 1.70. **Garvin:** 38c. **Glencoe:** 2.29. **Glenwood:** 2.55. **Granada:** 1.02. **Hopkins:** 25c. **Lake City:** 1st, 47c. **Madison:** 85c. **Mantorville:** 85c. **Marietta:** 85c. **Minneapolis:** Plymouth, 21.32; Park Av., 2.13; Pilgrim, 2.38; Open Door, 1.27; Fifth Av., 4.46; Forest Hts., 3.65; Linden Hill, 1.27; Lyndale, 3.91; Lynnhurst, 23c. **New Ulm:** 2.12. **Northfield:** 8.50; W. S., 34.20. **Pelican Rapids:** 64c. **Sherburn:** 20c. **St. Louis:** Park, 25c. **St. Paul:** Olivet, 13.96; Immanuel, 2.17. **Sauk Rapids:** 1.10. **Sleepy Eye:** 18c. **South Park:** 54c. **Spring Valley:** 82c. **Stewartville:** 85c. **Winona:** 25.50. **Winthrop:** 40c.

MONTANA—$0.75.

Plains: 75c.

NEBRASKA—$155.26.

A Friend: 15. **Campbell:** 2.75. **Curtis:** 2. **Friend:** Jr. C. E., 12c. **Grand Island:** 8.19. **Inland:** 11. **Omaha:** (A Friend), 5; (A Friend), 5.

Woman's H. M. U.: 106.20.

NEW HAMPSHIRE—$22.34.

Claremont: 4. **East Hebron:** 3. **Fremont:** United, 1. **Jaffrey:** 8. **Langdon:** 84c. **Meredith:** 3.50. **New Ipswich:** 2.

NEW JERSEY—$169.30.

Grantwood: 8.30. **Upper Montclair:** 75. **Westfield:** 86.

NEW YORK—$136.62.

Albany: 1st S. S., 5.38. **Amber:** 40c. **Arcade:** 1st, 1. **Brooklyn:** Parkville, 21.48. **Greene:** 1st, 1. **A Friend** (Hamburg), 15. **Kiantone:** 65c. **Ontario:** Immanuel, 2. **Parishville:** 34c. **Rockaway Beach:** 1st, 5. **Syracuse:** Good Will, 3.76. **West Bloomfield:** 9.11.

Woman's H. M. U. Canandaigua: 4. **East Bloomfield:** 10. **Forward:** 20. **Gloversville:** S. S., 2. **Irondequoit:** 1. **Massena:** 12.50. **Oxford:** 3. **Sayville:** S. S., 3. **Sherrill:** Church, 10. **Warsaw:** 6.

NORTH DAKOTA—$1.00.

Fargo: Harwood, 1.

OHIO—$243.41.

Akron: 1st, 32.50. **Ashtabula:** 1st, 3.50. **Berea:** 5.25. **Brookfield:** 92c. **Brownhelm:** 1.75. **Cleveland:** Archwood, 8; Mispah, 5; Park, 5; Trinity, 3.35. **Columbus:** North, 4.50. **East Cleveland:** 2.85. **Fredericksburg:** 8.30. **Gomer & Leatherwood:** 11. **Lima:** 2.75. **Little Muskingum:** 1.50. **Lyme:** 3.70. **Mansfield:** Mayflower, 4.48. **Medina:** 1st, 23.70; 1st, 21.20. **Mt. Vernon:** 7. **Oberlin:** 1st, 14.55; 2nd, 9.45. **Twinsburg:** 3.80. **Wayne:** 8.10. **West Andover:** 3.50.

Woman's H. M. U. Atwater: 1.42. **Canton:** 86c. **Chardon:** 93c. **Cleveland:** Archwood, 4; Hough Av., 36c; Nottingham, 1.80. **Cincinnati:** Plymouth, 1.80. **Columbus:** Plymouth, 1.20; South, 70c. **Coolville:** 48c. **Elyria:** 2nd, 87c. **Hamilton:** 96c. **Ireland:** 36c. **Jefferson:** 2.64. **Lyme:** 60c. **Mansfield:** 1st, 16.20. **Marietta:** 1st, 4.15. **Newport:** Ky., 1.20. **Oberlin:** 1st, 2.88. **Plain:** 15c. **Saybrook:** 1.20. **Sullivan:** 1.20. **Wauseon:** 1.80.

OREGON—$16.10.

Oregon City: 11.86. **Portland:** H'g'l'd, 1.21; University, 1.02. **St. Helens:** 2.01.

RHODE ISLAND—$264.00.

Providence: Central, 264.

SOUTH DAKOTA—$3.00.

Nisland: S. S., 3.

VERMONT—$14.92.

Windham: 85c. **Bellows Falls:** 1st, 14.07.

UTAH—$5.00.

Provo: 1st, 5.

Totals

Contributions	$3,799.92
Legacy	4,974.18
Grand Total	$8,774.10